Volume VII.] [Number 1.

MANUAL

OF THE

METHODIST EPISCOPAL CHURCH:

A QUARTERLY MAGAZINE

OF

Information Concerning the Benevolent and Publishing Interests of the Church, namely:

THE MISSIONARY SOCIETY; THE SUNDAY-SCHOOL UNION; THE TRACT SOCIETY; THE BOARD OF CHURCH EXTENSION; THE FREEDMEN'S AID SOCIETY; THE BOARD OF EDUCATION; AND THE BOOK CONCERN.

PUBLISHED BY ORDER OF THE GENERAL CONFERENCE.

SUBSCRIPTION PRICE, - - - - 50 CENTS PER ANNUM.

JANUARY, 1887.

NEW YORK:
PHILLIPS & HUNT.
CINCINNATI:
CRANSTON & STOWE.

[Entered at the Post-office at New York, N. Y., as second-class mail matter.]

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MANUAL

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METHODIST EPISCOPAL CHURCH.

JANUARY, 1887.

SEED-THOUGHTS.

THE WAY TO WEALTH.—Take every opportunity to exchange things of less worth for those of greater value. Is it honest? Yes, if done as God provides and directs. He says, "I THE LORD am thy Saviour and thy Redeemer, the Mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron." Isa. lx, 16, 17. He makes the offer, and makes it to a race of spiritual bankrupts. It would bankrupt any other being in the universe; but giving does not impoverish him. Opportunities for Christian benevolence are the marts of this divine exchange. Let us bring our inferior things, and receive in exchange iron for stones, brass for wood, silver for iron, and gold for brass. Then will we be rich indeed. We shall all soon be in eternity. Shall we be princes or paupers there?

ENLARGEMENT TRANSCENDED.—Our God says to his Church: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." Isa. liv, 2, 3. In the work of saving this world the divine always transcends the human; the missionary work of the Spirit outruns that of the Church; spiritual power breaks out on the

PACIFIC SCHOOL

right hand and on the left, beyond all material provisions for it; Church extension is constantly outdone by the divine fullness of grace which demands it. Our largest liberality, our best endeavors still impose limitations upon God's exceeding bounty. The windows of heaven are forever open, and there is never room enough to contain the ever-imminent blessings.

CHRIST'S GREAT EXAMPLE.—The loyalty of the Church of Christ is measured by her obedience. Can there be a moment's doubt about it? We have our marching orders, we have the Saviour's own action. I pass by his incarnation, sufferings, and atoning death, whereby he "*began* to do and teach," and laid the sure foundation on which the Church is being builded together for a habitation of God through the Spirit. I look at his life. Already, as a child, these pregnant words fell from the divine lips: "Wist ye not that I must be about my Father's business?" In the synagogue he avouched, "The Lord God hath anointed me to preach the Gospel." In Sychar, "My meat and drink is to do the Father's will, and to finish his work." All his life through, one long mission to seek and to save the lost. His very death looked at from that point of view and gloried in: "I, if I be lifted up from the earth, will draw all men unto me." Ascended, the same thought occupied and actuated him, "to receive gifts for men," and himself to send apostles, prophets, etc., "till *we all* come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

LIVINGSTONE WAS RIGHT when he said: "The salvation of men ought to be the aim and desire of every Christian. The spirit of missions is the spirit of our Master, the very genius of his religion. A diffusive philanthropy is Christianity itself; it requires perpetual propagation to attest its genuineness." And what are Christians to do but Jesus Christ's work? The work of preaching the Gospel to *every* creature, and of being his witnesses to the utmost parts of the earth.—*Missionary Review.*

HOME EVANGELIZATION.

BY A. H. AMES, M.D., D.D.

The missionary spirit is an essential part of the constitution of the Church of Christ. His presence is conditional upon its compliance with the command to "preach the Gospel to every creature." As "God so loved the world that he gave his only-begotten Son" for it; as, "by the grace of God, Jesus Christ tasted death for every man;" as "a manifestation of the spirit is given to every man to profit withal," it would be a sin against the divine Trinity to count any man common or unclean. Stephen plainly accused his fellow Jews of "resisting the Holy Ghost" in withholding the truth from the Gentiles. Our Lord, in the parables of "Dives" and of the "Unforgiving Creditor," intimates that the essence of the unpardonable sin lies in inhumanity. The issues of the final judgment are made to turn upon what we do to the least of his brethren.

The Church, or nation, which throws itself out of harmony with Providence and Redemption dooms itself to inevitable decay and death.

While, however, the conversion of the world is the great object to be had in view by the Church, the responsibility is laid upon it of carrying forward the work according to its own, though divinely guided, judgment. The Master divides the talents among his servants, but leaves to each to decide as to the methods of "occupying until he comes;" and wisdom as well as zeal must be employed.

It will not be questioned that in the determination of obligation relationship enters as a factor. The closer and more intimate the ties existing between ourselves and others, the more pressing are the duties owed by each. Those whose welfare is most urgently connected with our own have the largest claim on us.

Opportunity also modifies duty. Pressing emergencies, peculiar dangers, special exigencies, all tend to create conditions of force in determining obligation. The general and universal must often be made to give way, temporarily at least, to the special and individual.

Starting from these premises, the following conclusions seem legitimate applications of them:

1. The conditions which surround the churches in this land are not paralleled elsewhere. Ours is the most heterogeneous population on the globe. The world is represented here as in no equally co-extensive area under the sun. Out of sixteen millions of people living to-day in homes outside their native land, thirteen millions are to be found in North and South America, and of these nearly eight millions are residing in the United States. We have a larger alien population than Europe, Asia, and Africa combined. Elsewhere one must go beyond the bounds of his own land to find foreigners; here they crowd in our midst. Other Christian lands have dependencies and colonies for whose evangelization they are morally responsible; here we have colonies of foreigners in our own bosom. Our cities, which exert such great influence in making and breaking our laws, usages, worship, and social condition, are so largely composed of foreign-born citizens that in many, if not most, of them the native-born element forms but one half or one third of the total population. An ethnological map of our country would present us the picture of innumerable islands and islets of foreigners floating in a surrounding sea of native-born persons. The evils which spring from this state of matters can not escape the observation of any one. Anarchism, communism, Sabbath-breaking, lawlessness, find their home and center in these aggregations of foreigners, and exert a deleterious influence which tasks our Christian activities to suppress. In Des Moines, the capital of Iowa, with a population of forty thousand, nearly all native-born, not an open saloon exists; while in the river-cities of the same State, smaller in size, but in which a foreign element controls, it is found extremely difficult to execute the prohibitory law. It is plain, then, that the missionary methods of other lands cannot serve as a pattern to us. The problems set us to work out are peculiar, and require peculiar solution. To fuse these diverse types of men into a homogeneous mass, to manufacture out of these incongruous and hitherto unassimilated materials a Christian nationality, seems to be the work allotted to us by Providence, and is the duty which should take precedence of

all others, just now at least; not in any spirit of narrowness, nor so as to neglect other duties, but as the special task laid upon us preliminary to the discharge of those other duties. We do not do any too much abroad, but we certainly ought to do more at home.

2. It is the churches at home which must furnish the basis for the supply of the missionary work. The fewer these are, and the more hardly pressed to sustain themselves, the narrower will that basis be; the more numerous and prosperous, the broader. Every church built, every soul converted, adds to the producing power of the denomination; every church abandoned detracts from it. For the extension of the Redeemer's kingdom throughout the earth, the maintenance of the work at home is all important. Gains elsewhere will not compensate us for losses here. Vain will it be to conquer ground abroad if thereby it is cut from under our feet at home. It is more necessary to hold this land for Christ than any other. Prince Rupert might have saved to Charles his crown and his head if he had not at Naseby followed his routed enemies so far that the main body of the royal army was deprived of his help, and left to sustain the irresistible onset of Cromwell's Ironsides. Let us not imitate the example.

Nature has such a wonderful power of adaptation to changes, provided they are not too great or too rapidly repeated, that it would be possible to accommodate ourselves to this influx of a foreign population if it were not constantly continued. We do not recover from one wave of immigration ere another follows; one portion is not assimilated before the process must be repeated.

In addition to this burden, another cause of embarrassment is in some parts of the country experienced. Throughout the North-west there has been, for some years, a constant movement of the population to regions farther west. As Iowa and Minnesota, for instance, have been settled by pioneers from the eastern side of the Mississippi, so these States in turn have been forced to give up their workers to people the Territories beyond. Before churches have passed their formative period, so critical an epoch in all history, they have been depleted by the removal of members who in a new country

are to commence the work of laying foundations. Their places, meanwhile, are filled by immigrants of foreign birth, mainly either papists or infidels, and thus there is a constant struggle on the part of the churches to maintain life. The result is that appointments once vigorous and strong have declined. Churches have been closed, and fields of labor lie waste that should be occupied. In such circumstances the basis for the supply of the missionary cause is necessarily contracted. The "present distress" concentrates men's thoughts upon their own needs. It is not Methodism alone which feels the embarrassment, other Protestant bodies suffer as well. The widow of Sarepta, it is true, sacrificed even her last resource to supply the needy prophet; but such faith is rare, and beyond the average of religious attainments, A slight help from the missionary treasury would in many cases enable weak charges to maintain life until the critical period of their existence has passed, and they have become strong enough to do for others what has been done for them.

3. We once thought ourselves exempt from the possibility of having a class in our midst, such as is found in older countries, where customs and observances coming down from ages of despotism survive. We are being rudely shaken out of this hopeful state. Some symptoms are appearing of that social condition which made Methodism a necessity, and which Methodism most happily corrected. There were able divines, splendid churches, spiritually-minded men in the last century. Epworth was not surely the only rectory where vital godliness was a part of the life of the household. But the churches and the poor had drifted away from each other. Is there not now some change taking place in the character of those who compose our congregations? Are not the well-to-do forming a larger and the poor a smaller proportion of our hearers? Methodism, like its Master, is no respecter of persons, and has never been a class religion. To the negative creed that nothing human is alien to it, it adds the positive dogma that every thing human is precious to it. There has never been a period, even from its beginning, when it did not include adherents from the very highest as well as from the lowest ranks of society. Around Wesley and Asbury gathered men of the

most exalted station, as well as of the humblest, drawn to them by their sincerity, earnestness, and zeal. Yet it has been pre-eminently the Church of the poor and the workingmen, because these have been in a measure neglected by those whose opinions are less broad than our own. The power of the whirlwind lies in the narrow point where it touches the earth. Methodism has found its strength in its poor. But as these advance in prosperity, is their place being filled by others? Do not some who in other days would have frequented our churches pass by them to the saloons and halls, where a socialism is preached based upon hate and force, and not upon righteousness, peace, and joy in the Holy Ghost? Is there not need that special efforts be put forth at home? One may surely be excused for less zeal in securing his neighbor's house if his own is in danger. He may be better able to furnish that neighbor with shelter by-and-by. Scipio was doubtless wise in carrying the war into Africa, but it would have been hazardous unless Rome itself had first been made secure. Trinculo's observation was correct: "Many men who will not give a doit to relieve a lame beggar will lay out ten to see a dead Indian;" but the spirit is not that of the Gospel. The immediate and the near have claims on us as well as the distant and future. Here in our own land are elements of disquiet and disturbance that threaten the existence of religion. The very peoples for whose salvation we are laboring elsewhere are to be found among us, not on the frontier only, but in the heart of our older Conferences. They lie within our reach, and where harvests gathered can be garnered. And we have in our hands the weapons with which to work—a divine-human Saviour, a needed and gladsome Gospel.

The fact is worthy of notice that even anarchists and communists have naught but words of reverence and admiration for our Christ, while they curse and threaten the churches. And, making large allowance for what is frothy declamation, may this not indicate that the churches have not faithfully and truly presented and represented Christ to them? If we are apathetic others will not be so. The men who hate religion will only be too glad to find that in striving to reach the laboring classes they encounter no rivalry from the Christian

Church. Romanism stands ready to avail itself of our errors Reaching after the cultivated and influential by its endowed university at the capital of the nation, it is also stretching out its hand to the Knights of Labor, so many of whom are already in its fold. Surely no field presents so many inducements to cultivate it as our own country, as none can be more important. Whatever may be thought of evangelism within our well-established appointments, here is a sphere in which it may safely be employed, and probably none would net larger results.

Nothing that is here said is meant to encourage a narrow and selfish localization of effort or affection, which would certainly be both suicidal and unchristian. All that it is intended to say is, that every Christian Church, having the broad field of the world in its view, must determine what is its particular duty, and where, and in what proportion, it can administer the trust committed to it so as to secure the largest results for the Redeemer's kingdom. And it should not be forgotten that, according to our traditional usages, our Missionary Society is a Home as well as a Foreign one. Two precepts mark the poles between which liberality should move: one is, that every Christian man shall "provide for his own;" the other is, that we shall "not look to our own things only, but also to the things of others." When we shall keep the equal way between these bounds, and when we shall veer toward one or the other of the limits, must be decided by our conviction of duty and needs.

4. History is always a valuable teacher, provided we read its lessons aright. Some examples from it will be given.

Let us notice that the Master in giving his final charge to his apostles laid stress upon their "beginning at Jerusalem." He did not end with that, we are thankful to know. Jerusalem was but the center of which the circumference was to be "all the nations" and "the uttermost part of the earth." But the command indicates a method according to which, as well as an end toward which, we must work; and neither should be so emphasized as to ignore or obscure the other.

Pentecost has its special lessons for us. It was a season apparently the most inopportune that could be selected for

the laying of foundations. It was a period of confusion and excitement, of crowds and medley and ferment. The streets of the Holy City were full of strange faces, quaint and unusual garbs appeared in the thoroughfares, uncurrent coins from distant lands brought large discountage to the money-changers, tongues alien and barbarous resounded through the temple courts. It was a farrago of different nationalities thrown into temporary intermixture, a condition generally conceived to be detrimental to morality and religion. Yet this was the season which the Holy Spirit chose as the birth-hour of the Church and his own fiery descent. And the manifestation of the Deity did not consume or destroy, but quickened. If we are to believe that there was a fitness in the nativity of Jesus in the inn of Bethlehem, during the darkness of the night—a congruity between his advent and his mission—are we not also to believe that in the glare of day, and the noisy, tumultuous assemblage of mixed masses that gathered at Pentecost, the Holy Spirit discerned the favorable occasion for his appearance in glory upon the world's stage? And may we not believe that this Babel-land of ours, with its many peoples and tongues, is the spot of all others most suitable for the mission of the Holy Spirit, and for the revelation of his mightiest power?

The irruption of the barbarians of the North and East into the Roman Empire, during the early ages of our era, offers to us some interesting points of analogy and comparison. That was immigration on a large scale, and not any more dangerous because it was violent and hostile. For a while it threatened the extinction of Christianity. The Church had hardly loosed itself from its death-grapple with the paganism of the classic nations, when it was called to encounter this formidable foe. To many men the struggle seemed hopeless. The great Augustine, surrounded by swarms of Vandal invaders, could see so little brightness in the future that he wrote his splendid *City of God*—"unquestionably," Milman says, "the noblest work which the genius of man had as yet contributed to the support of Christianity"—with the purpose of turning men's minds from dreams of an earthly kingdom to visions of one spiritual and heavenly, to be realized above. Was it not eminently wise that the Church concentrated its energies upon

the determination of bringing these invaders into the fold of Christ, and converting the pagans within its bounds to the Gospel of God? And the result justified the special effort. "The new creation of Christianity," as Neander calls it, is second in importance only to its original introduction at Pentecost. "On these peoples, still in the rudeness of barbarism, who now appear, Christianity bestowed, by imparting to them the seed of a divine life, the germ of all human culture." Here is "the fountain-head whence flowed the whole peculiar character of the Middle Ages and all modern civilization." It may be that some such result is in store for us. For it is one of the open secrets of the divine administration that while often Satan lays hold of the beginnings of great movements and seeks to control them, a stronger than he displaces the usurper from his leadership, and holds the progress and completion of them in his own keeping.

One other illustration will suffice.

In the outset of its career Methodism was very closely intertwined with another form of Christian life—Moravianism. The two were in intimate and profitable fellowship, until fanaticism and error crept in and, by causing dissension, compelled a separation. To the contact Methodism owes more, both as to its form and power, than it has ever fully acknowledged. Whether the breach of friendship will ever be healed, or the interrupted union ever be renewed, the future alone can disclose. Perhaps a large step toward the reunion of Christendom might be taken if proposals of comity were made. Three great ethnic streams of Christian life and doctrine—German, Slavonic, English—are represented in these two denominations

But aside from this, it is the fact that Moravianism, though eliminating itself from the error which caused the separation, though possessing one of the simplest of creeds and purest of histories, though presenting a record of spirituality and piety in which it has been excelled by none, has never had the weight and influence to which its faith, zeal, and charity would seem to entitle it, and has been but an inconspicuous and inconsiderable factor in the growth and progress of the Church. Its influence has been immensely inferior to that

of Methodism. Perhaps the statement of the differences between them will explain this.

Moravianism chose for its field the foreign work almost exclusively, certainly pre-eminently. In the cultivation of this field it has surpassed every other branch of the Church in proportion to its own membership. Its foreign missionary work is larger than its home work. In its home provinces it has eighteen thousand communicants, in its foreign missions it has twenty-six thousand. But it has done this work at the expense of its own vitality. It has so diffused its power through its extremities that it has lessened it at the center. It is all limbs, and scarcely any head. And while it has nobly and heroically planted the cross in many heathen lands, it is a very insignificant item in Christendom.

The history of Methodism has been almost the opposite of this. It chose for its special field England. It concentrated its resources, massed its forces into a strong central organization, unified itself by an efficient superintendency, a vigorous itinerancy, a consolidated laity. It became the mightiest evangelistic agency known since the Apostolic days. It diffused religion throughout England, and thus supplying to itself a firm and reliable basis of action, it was fully prepared to send forth the Gospel elsewhere.

The same process was repeated in this land, more closely in earlier days, perhaps, than now. But has not Providence seemed to indicate in what direction our chief duty lies, and along what lines the greater part of our strength shall be directed? And would it not be wise for Methodism to be guided by its traditional instincts, and to follow on in the path which has heretofore led it to success?

ORIGINAL ARTICLES have already been engaged for the *April* and *July* numbers of the MANUAL. They will be prepared by able writers, and will deal with questions of great interest. Every pastor should read them. How can any one who cares for the benevolent work of the Church afford to be without the MANUAL. Let the address of each pastor be sent to Phillips & Hunt, 805 Broadway, and he will get the MANUAL free of charge. Others should send 50 cents with their address.

MISSIONARY SOCIETY.

ANNUAL MEETING OF GENERAL MISSIONARY COMMITTEE OF THE METHODIST EPISCOPAL CHURCH.

THE full report of the proceedings of the committee which met in New York in November, 1886, is printed in the *Gospel in All Lands* for December, a copy of which will be sent free to any Methodist preacher connected with the Annual Conferences of the Methodist Episcopal Church who may apply for it.

The committee found that the receipts of the year had been $992,128 47, an increase of $165,300 11 over those of the previous year. All the Conferences but ten reported an increase in the collections. The disbursements for the year were $826,998 41. The Treasury was in debt November 1, 1885, $90,685 58. Cash in the Treasury November 1, 1886, $124,444 48. Outstanding drafts of the Secretaries, $73,610 43. The net balance in Treasury on November 1, 1886 was $50,834 05. It was a most gratifying report. It was decided to ask the Church for $1,000,000, from collections only, for the ensuing year, and appropriations were made amounting to $1,089,808.

The appropriations were: Africa, $11,000; South America, $43,000; China, $106,272; Germany, $35,160; Switzerland, $11,440; Scandinavia, $75,385; India, $108,202; Bulgaria, $16,729; Italy, $46,435; Mexico, $49,477; Japan, $50,836; Korea, $17,022; Missions in the United States, not in Annual Conferences, to be administered as Foreign Missions, $73,700; Domestic Missions, $360,150; miscellaneous, $85,000. It will be seen that the appropriations for Foreign Missions amounted to $570,958, and to Missions in the United States, $433,850.

The Methodist Episcopal Church is well able to raise the amount thus apportioned, and it is believed the membership will cheerfully furnish the money.

On the following pages will be seen the numerical strength of each Conference, how much was collected the past year and

the amount asked for the ensuing year. We must remember that the difference in number does not represent the difference in ability.

CHURCH STRENGTH, MISSIONARY RECEIPTS, AND APPORTIONMENTS.

Conferences in United States.	Traveling Preachers.	Members and Probationers.	Missionary Collections, 1886.	Missionary Apportionm't. 1887.
Alabama,*	47	6,738	$254 46	$500
Arkansas	57	5,674	531 50	800
Austin	27	1,345	1,191 90	1,500
Baltimore	186	38,184	37,739 39	42,000
Blue Ridge*	29	5,714	242 74	500
California	164	10,814	6,706 54	8,500
Central Alabama*	56	7,321	99 30	500
Central German	131	14,026	7,206 92	10,000
Central Illinois*	218	23,959	14,101 02	19,000
Central Missouri	59	6,446	In report Missouri & St. Louis Conf.	500
Central New York*	252	31,679	15,535 13	24,500
Central Ohio	191	32,175	13,123 81	18,000
Central Pennsylvania	232	47,145	34,696 80	35,500
Central Tennessee*	41	4,983	347 42	900
Chicago German	86	7,581	3,568 00	5,400
Cincinnati	197	44,332	21,823 50	28,500
Colorado	94	5,238	3,536 33	5,000
Columbia River	61	3,299	1,194 50	2,000
Dakota*	59	5,411	2,072 31	3,000
Delaware	89	16,934	1,810 09	2,600
Des Moines	93	29,269	12,935 10	13,500
Detroit	317	32,911	10,892 17	16,000
East German	43	4,673	6,161 50	6,500
East Maine	97	11,263	2,080 45	3,500
East Ohio	264	52,626	19,603 15	28,500
East Tennessee*	23	2,699	198 00	500
Erie	224	32,857	10,688 97	15,500
Florida	40	3,430	1,046 93	1,500
Genesee	278	29,634	13,295 18	20,500
Georgia*	28	3,232	179 55	500
Holston	92	21,279	934 79	3,000
Illinois	302	46,967	23,396 51	27,500
Idaho	16	963	325 00	500
Indiana	150	36,034	7,590 82	15,000
Iowa	136	20,727	8,427 65	11,500
Kansas	158	18,897	5,130 74	6,500
Kentucky	89	20,753	2,568 02	4,000
Lexington	96	9,626	429 25	700
Little Rock	44	2,871	191 50	400
Louisiana	139	12,366	690 00	1,500
Maine	115	12,933	3,825 71	6,500
Michigan	287	36,649	10,659 84	16,000
Minnesota	213	17,553	15,094 01	11,500
Mississippi	129	27,848	484 90	1,000
Missouri	115	21,425	3,433 70	4,500
Nebraska	130	13,558	3,359 56	4,500

MISSIONARY RECEIPTS AND APPORTIONMENTS—*Continued.*

Conferences in United States.	Traveling Preachers.	Members and Probationers.	Missionary Collections. 1886.	Missionary Apportionm't. 1887.
Newark	223	39,058	31,126 88	$31,000
New England	271	36,007	20,287 65	27,500
New England Southern	191	24,012	10,557 16	15,000
New Hampshire	131	14,346	6,224 15	8,500
New Jersey	216	46,523	27,003 22	29,000
New York	293	50,642	42,844 01	57,000
New York East	270	51,337	40,213 25	57,000
North Carolina	41	8,530	540 75	800
North Dakota	45	2,864	1,391 51	2,000
Northern German	56	Included in N.-W. German	In North-west German.	2,800
North Indiana	192	40,785	9,352 01	15,500
North Nebraska	68	5,963	1,573 61	2,500
Northern New York	227	26,891	11,622 18	18,500
North Ohio	186	28,616	9,291 36	15,500
North-west German	53	8,704	4,608 55	3,700
North-west Indiana	143	27,204	7,672 32	12,500
North-west Iowa	98	10,793	3,668 63	4,500
North-west Kansas	76	9,086	2,088 64	3,000
North-west Swedish	62	7,065	4,170 17	4,500
Norwegian and Danish	52	3,651	2,383 60	3,000
Ohio	225	53,508	18,902 26	25,700
Oregon	60	5,825	1,866 64	3,000
Philadelphia	279	56,284	61,709 50	62,000
Pittsburg*	180	36,369	14,783 95	23,000
Puget Sound	37	2,288	956 00	1,200
Rock River	271	30,085	24,954 39	27,500
Saint John's River	18	635	In report Florida Conf.	400
Saint Louis	112	20,636	6,878 29	8,500
Saint Louis German	121	9,944	4,972 07	7,000
Savannah.*	85	15,501	639 27	1,000
South Carolina	111	38,557	1,967 53	4,200
South-east Indiana	121	31,549	5,864 67	12,500
Southern California	71	4,361	2,746 50	4,000
Southern German	31	1,655	1,277 00	3,000
Southern Illinois	159	29,156	7,956 40	11,500
South Kansas	117	19,775	3,771 90	5,000
South-west Kansas	97	14,281	3,990 04	4,500
Tennessee*	67	8,484	477 69	1,500
Texas*	100	12,125	735 50	1,500
Troy	277	40,466	20,115 47	23,500
Upper Iowa	233	21,100	13,285 10	16,000
Vermont	120	12,931	5,245 80	8,000
Virginia	51	8,487	734 43	1,400
Washington	148	33,107	2,024 70	4,500
West German	75	5,205	3,207 50	4,600
West Nebraska	60	4,142	697 56	1,500
West Texas*	72	8,096	1,006 70	1,400
West Virginia	164	38,091	3,560 99	6,600
West Wisconsin	137	12,838	3,710 77	6,000
Wilmington	157	32,089	17,339 00	21,500
Wisconsin	186	14,768	7,177 75	10,000
Wyoming	235	33,843	16,303 17	20,500

MISSIONARY RECEIPTS AND APPORTIONMENTS—*Continued.*

Missions in the United States.	Traveling Preachers.	Members and Probationers.	Missionary Collections. 1886.	Missionary Apportionm't. 1887.
Arizona	11	244	376 00	750
Black Hills	8	206	233 00	500
Indian Territory*	2	175		30
Montana	21	1,221	653 00	1,000
Nevada	19	815	456 65	750
New Mexico (English)	9	219	216 00	500
New Mexico (Spanish)	22	815	121 00	200
Utah*	18	379	384 25	600
Foreign Missions.				
Liberia	35	2,713		120
South America	11	898	460 35	150
Foochow	14	2,756	132 02	360
Central China	15	324	11 75	120
North China	16	528	394 40	450
West China	8	22	72 00	100
Germany	75	8,903	1,794 21	1,900
Switzerland	26	5,303		500
Denmark	11	1,248	414 24	700
Norway	35	4,421	983 00	1,200
Sweden	71	13,926	3,018 25	3,500
North India	70	5,486	458 00	750
South India	52	2,044		600
Bulgaria	9	96	69 53	100
Italy	28	1,113		300
Mexico	23	1,487	806 00	1,000
Japan	44	1,648	3 20	200
Korea	5	1		25

In the Conferences and Missions marked * the statistics are those reported in the fall of 1885. The others are from the Minutes of 1886. The Traveling Preachers include those on trial, supernumerary, superannuated, and effective. The Members and Probationers include the local preachers. The strength of the Conference is obtained by adding the number of Traveling Preachers to the number of Members and Probationers. In the Foreign Missions the preachers include all the missionaries (male and female) in South America, the China Missions, Bulgaria, and Korea, and the statistics are all for the year 1885, except for Germany, Switzerland, and Denmark. The Collections are those reported by the Treasurer of the Missionary Society, November 1, 1886, as having been made during the year previous. The Missionary Apportionments are those made by the Missionary Committee at its annual meeting in November, 1886.

THE METHODIST EPISCOPAL MISSION IN BULGARIA.

The Missionary Committee appropriated $16,729 for Bulgaria for the ensuing year. There are those who say that our expending money for a mission which has been in existence for thirty years and reports less than one hundred members is

an unwarranted waste of mission funds. Professor George F. Comfort in a recent article on this subject says:

Taking into consideration all the circumstances in Bulgaria during the last thirty years, for a foreign Protestant evangelical mission to have secured a hundred members is a remarkable success. Among the untoward influences have been the constant political turbulence that has prevailed since the Crimean war; the difficulty of making the people believe that there is not a sinister or a dangerous political motive in the mission; the traditional and affectionate attachment of the people to the church of their fathers, to which their ancestors have belonged for a thousand years; the active opposition of friends and relatives, to which the new, perhaps the young, convert is often able to maintain but a feeble personal resistance; the open persecution that is led on by the priests of the dominant Greek Church, who see in every "pervert" a weakening of the power and of the revenues of the Church; the feeling that prevails throughout the Orient, especially since the defection of hundreds and thousands of families to Mohammedanism at the time of the Ottoman conquest, that to abandon one's Church is equivalent to committing treason to one's nationality. Under these and other untoward influences it is a marvel that a hundred members have been gained by the mission in Bulgaria.

If but ten or even two members can be retained the mission should be kept up as a permanent protest against Russian absolutism in matters religious as well as political. With ever-present activity and with lynx-eyed alertness Russia pushes her Machiavellian (I had almost said her satanic) diplomacy into every place or corner where her interests can be affected. Not only does the Czar send General Kaulbars to stir up *emeute* in Bulgaria as a pretext for invading and occupying the country, but a Russian spy is sent to insinuate himself into the meeting of the Board of Managers of the Missionary Society of the Methodist Episcopal Church, at its annual meeting in New York city, to hear the discussion upon continuing or dropping the mission in Bulgaria! When the American Board was commencing its mission in Asia Minor the Russian embassador said: "The Czar will never allow Protestantism to set its foot in Turkey." The missions of the American Board in Asia Minor were established under Turkish rule, as was that of the Methodist Episcopal Church in Bulgaria.

Russia has strong reasons for wishing our mission in Bulgaria to be suppressed. It is the only aggressive Protestant evangelical mission in all the Slavic countries. It is the small cloud "not larger than a man's hand" above the horizon. Russia does not know what may come of it. At the very least it is a living protest, if not a menace, to Russian absolutism, in matters ecclesiastical and political, in all countries where Russian domination or influence prevails, in Russia itself, as well as in Bulgaria, Servia, and Roumania. I believe that the membership of the Methodist Episcopal Church in America would desire this mission continued for this reason alone, apart from the question of the number of converts down to the present date.

SUNDAY-SCHOOL UNION.

OUR ANNIVERSARY.

THE anniversary of the Sunday-School Union was held in connection with the anniversary of the Tract Society in St. Louis, Mo., Nov. 19–21, 1886.

On Friday evening, Nov. 19, a meeting was held in Union Church to discuss "the relation of Sunday-schools and of religious literature to our American homes."

The Rev. B. St. James Fry, D.D., the chairman of the St. Louis committee of the two societies, presided. The devotional exercises were conducted by the Rev. T. H. Hagerty.

Dr. Freeman read the following letter from Dr. Vincent, now absent in Europe:

EDINBURGH, Oct. 4, 1886.

To Brethren at the Anniversaries:

DEAR BRETHREN: It is a matter of regret that I am compelled to be absent from your anniversary exercises. I had looked forward with much interest to the St. Louis meetings, and hoped to see a new zeal inspired in the hearts of all our workers in the good cause of Sunday-schools, and in that of tract production and distribution.

It is giving expression to a very common opinion when I say that our radical and imperative need at this juncture is a personal interest in the work of the two societies by the ministers. Such interest would give us ample means in the benevolent department of both organizations. It would connect the ample supply of printed material at head-quarters with the needs of our people all over the field, and bring to bear upon an eager and receptive multitude the millions of pages of books, papers, and tracts now on the shelves of our publishing houses. How shall we stir up the pastors to feel the need and to find the material ready for their use? To this simple, ever-present, and ever-pressing problem I call your attention.

One line of work needs to be pushed in our field. It is the development of home or family and neighborhood Sunday-schools. The brethren of the Congregational Church are doing a great deal in this line. It is one which we were among the first to suggest and emphasize. Let us continue to urge the importance of parental co-operation, of neighborhood activity, of kitchen and parlor gatherings in the interest of Bible study and Christian living. I need not say a word to you by way of commending the claims of *Our Youth*, "The Oxford League," and "Good Tidings Day."

I expect in a few weeks to begin a tour of inspection and service among

the schools of our continental mission work, and hope to be able to give you, later on, a good report.

Wishing you a season of fellowship and of wise counsel, and praying for the benediction of grace upon you, I remain

Your associate in Sunday-school and tract work,

JOHN H. VINCENT.

The Rev. J. L. Hurlbut, D.D., then delivered an address, the substance of which is here given :

The home is the unit of religion. There was a church in the home of Abraham when there was no other church in the world. And as long as Christianity dwells in the home it will flourish in the world. We need Christian homes more than we need Christian churches.

The church is the organized union of many units out of many homes. It is strong just in proportion as the individuals composing it are strong. If the units are earnest and aggressive, the church is earnest and aggressive. If the individual members are unfaithful, the church is simply an aggregation of dead branches.

Midway between the home and the church, and the connecting-link between them, stands the Sunday-school. What is its relation to the home ?

1. The Sunday-school often brings the church to the home, and the family to the church. It is not so in all homes, but it is so in many. In our cities there are thousands who live outside of church influences. They never attend church, but they have a link binding them to the church in the fact that their children attend the Sunday-school. This fact gives the whole family a church relation and a pastor. In many instances "a little child shall lead them" into the church. So, also, in the new settlements of the West, the Sunday-school is the John the Baptist preparing the way for a church.

2. The Sunday-school aids the home in the teaching of the Bible. In the ideal home the Bible is not only read, but studied. The parent should never abdicate his throne to the Sunday-school teacher. Yet the parent will find a valued helper in the teacher. The poorest teacher in the Sunday-school brings his scholars face to face with the Word of God, and the better teachers do far more—they inspire their scholars to love it.

3. The Sunday-school aids the home by its own method of religious instruction. It brings the truth to the individual. The pulpit deals with people in masses. The Sunday-school breaks up the congregation into classes, and enables the teacher to give the Gospel to each scholar separately. No two classes in the same school, and no two scholars in the same class, need precisely the same teaching ; and the teacher can adapt his instructions to each one under his care.

We live in a time full of peril to the family, the Church, and the State ; menaced by unbelief, by materialistic views of success, by corruption in politics, by intemperance, what hope is there for the twentieth century ?

There are three stars of hope in our sky—the Christian home, the Christian Church, and the Sunday-school. These are three forces which will help to conquer the wrong and make the right triumphant.

The next speaker was the Rev. I. W. Joyce, D.D., pastor of St. Paul Church, Cincinnati:

The home of to-day in America is not what it was in the beginning of the century in this country. In the early years of the nation's life the children of the home grew to manhood and womanhood on the farm, and in the quiet occupations of the rural villages. In those days it was comparatively easy to reach and influence the children in the homes with their simple habits and plain customs. A change has come to the American home. The customs of former years do not now prevail. A spirit of unrest, sometimes of open dissatisfaction with any sort of restraint, has entered the home.

The spirit that sways the multitudes in the towns and cities is distributing itself every-where; and the country home, with its quiet life and its pure influence, is so invaded that the sons and daughters are pushing their way to the great centers of population. In the year 1800 there were six cities in this country, each with a population of 8,000 or more. In the year 1880 there were 286 cities, each having a population of 8,000 or more. Twenty-six per cent. of the people of the United States live in towns and cities.

From 1870 to 1880—a period of ten years—there was an increase of 30 per cent. in the population of this country; but during that same ten years criminals and crime increased only a fraction less than 83 per cent., or, to be exact, the increase was 82.33 per cent.

There cannot be such a state of morals existing in this country without the homes of our people becoming more or less involved. Grave facts warrant the statement that the homes in America must have help in their moral character and in their spiritual life. There must be the principles of a positive regulation in the life of the home. Human nature must be under the dominant influence of great educating principles.

The several States in this Union and the government of the United States appropriate millions of dollars every year for the education of the children of the homes in America. The result of this education is a general and a very marked mental activity and a wide distribution of intelligence among our people. The newspaper goes every-where—the richly-laden magazines are read in hundreds of thousands of homes. Books are multiplied until they are numbered by the millions. But advantage is taken of this great showing of the results of education, and under the influence of various motives inroads are made into almost every home in this land, and the moral safety and purity of the firesides of all our homes are threatened with the presence and work of destructive enemies. Literature in all forms, containing the deadly poison of infidelity, socialism, Sunday desecration, profanity, and general impurity, is adroitly sent broad-cast over

the land, and thousands upon thousands of the precious youth of our country are influenced by it; aye, more, are injured by it. There are twelve millions of young people in this country between twelve and twenty-three years of age, and most of these millions are reached by such reading as is sent forth under the influence of such motives as would in no way bear an examination in the light of day.

In view of these facts and others which could be readily furnished, what, may be asked, is the duty of the Church? It is that she arise and gird on her strength, and in the name of God go forth and meet the tremendous obligations he has placed upon her. By her agency two influential aids have been brought to the protection of the home and the moral help of society. Their relation to the home will be ultimately determined by the work they do and the character of the influence they exert.

The first of these aids is the Sunday-school, and it is as clearly the result of God's providence as any other great spiritual movement that has ever blessed the world. Its mission is as follows: 1. To give instruction to souls out of the word of God. 2. To secure the personal self-surrender of every soul to the Lord Jesus Christ. 3. To bring souls into personal contact with experienced Christian character. 4. To give the child in many cases the only personal moral supervision it has or can have. The second aid used by the Church is the press.

The great Herder said, "Give me a great thought, and I will live upon it." Religious literature carries the very best thought and the purest spiritual influence possible into the home. These thoughts and influences lead multitudes of minds to consider carefully and wisely the best way of living, and the results that must surely follow every course of action. "As a man thinketh in his heart so is he," and if the thoughts be right the life will be led right. There is, let us remember, a holy fellowship in thoughts as surely as there is a fellowship with persons. In my judgment the Church never did better work than she is now doing; and her influence is steadily increasing, and the homes in every part of our land are being reached by some of her well-managed agencies. The writers for her papers were never more numerous, nor more competent, nor more consecrated than now. The consecrated life that knows most can do most; and from such lives and consecrated talent there goes abroad an influence that is helpful in every way.

But that which will give yet greater efficiency to the Church and her agencies will be a more perfect teaching by pen, by voice, and by the life, and a more perfect consecration to God and his cause in all things. Our mission is a great one, being nothing less than an endeavor to reach all the families in the land and bring them into the condition of Christian homes. With the blessing of the great Head of the Church upon our efforts we shall succeed.

The last speaker was the Rev. J. M. King, D.D., pastor of Park Avenue Church, New York:

I should assert that the relation of Sunday-schools and of religious lit-

erature to our homes was so intimate that it constituted in some homes a great molding power for righteousness, and in many homes the only molding power for righteousness. In the centers of population the daily paper, in the rush of business life, is about the only intellectual power the people have in many homes. The religious literature brought home by the child from the Sunday-school is frequently all that enters the family circle. The relation of the Sunday-school to many godless homes, from which so large a proportion of our scholars come, is the only link that binds them to religious thought and things. The speaker drew a picture of the habitations in tenement houses called homes, and pleaded for well-to-do Christian people to enter them and carry life and light. Every home or house that opens to let a child out to go to Sunday-school ought to see enter that door a Christian teacher or pastor. The best brains, heart, and life are demanded for the difficult work of carrying Christ into homes where a child comes out to search for him. If our Sunday-schools and our religious literature are to transform irreligious homes into Christian homes, then the teachers must be called of God, and the literature must flow from pens that have regenerate hearts beating at their points.

At the time this meeting was going on in Union Church there was a meeting held by the German brethren in the Salem Church, Wash Street.

The Rev. C. Rodenberg presided, and devotional exercises were conducted by the Rev. J. P. Jacoby.

The subject considered was, "The Relation of our Sunday-school and Tract Work to our Missions among the German Population."

The Rev. H. Liebhart, D.D., then spoke as follows:

The great work of German Methodists is the evangelization of their countrymen. Our Sunday-School Union and Tract Society are very important factors in this work, far more so than some think.

1. *In establishing a mission* the German minister or layman first organizes a school and distributes tracts. As the means are generally insufficient, these societies, by being applied to, lend a helping hand, and have in this way assisted in the establishment of some of our most successful missions. The individual is hardly aware to what extent these societies have been potent missionary factors in the German work, and out of an experience of twenty-one years I could relate many instances where the societies have been instrumental in founding some of our most successful charges of to-day.

2. *Our Sunday-schools and tracts are direct agencies for salvation.*

From 1845 to 1886 there were reported in the German Sunday-schools of this country 36,729 conversions. The constant aim of most of our German teachers is the salvation of the scholar. If they do not know the

exact height of every hill in Palestine, they understand thoroughly the simplicity of salvation and impress it on the hearts of their scholars.

Our German tracts have been the means of converting many Germans, especially Catholics. They are a powerful agent in the work of salvation, and are extensively and successfully used by our ardent workers.

3. *Our Sunday-schools and tracts are agencies for the diffusion of truth and the refutation of error.* The Germans have always been diggers for truth. While others conquered the globe they sunk shafts in search of truth and brought to the surface many granules of gold, but also much dross and rubbish. There is hardly another people who, on religious grounds, are so beset with contradictory and erroneous views, opinions, and "isms" as the Germans.

What a blessing, then, that 82,000 persons in our Sunday-schools study Bible truth! What a weapon of truth is our German tract! It covers in its wide range of topics all of the unbeliefs and irreligious and immoral views of the German, and teaches him the simple truth of Jesus Christ, the Saviour of mankind.

4. *These agencies are educators in our evangelistic work.* Upon careful inquiry we find that fully three fourths of our German missionaries and pastors have been formerly Sunday-school scholars. Thousands of our class-leaders, stewards, Sunday-school teachers and officers, local preachers, exhorters and trustees come from our schools. To these workers our tracts are a great source of instruction, advice, and encouragement.

5. *The Sunday-school and tract work have supplied* the German people with Christian literature and songs. The German nation has always attended well to the mental wants of its people. Jugendschriften, Volksbuecher, and Lieder were never-failing in supply or variety. They, however, largely lacked one thing—true Christianity. This has been supplied by our societies, and to-day Christian songs and literature are being sung and read by thousands of German families. That beautiful hymn, "Nearer, My God, to Thee," clothed in all the richness of the German language, and sung by the melodious German voice, is heard in the populous American city, in the frontier settlement, and re-echoed with equal zest and joy from the distant and romantic banks of the Rhine.

While there are other important and useful agencies in the evangelistic work, the Sunday-School Union and the Tract Society rank among the foremost in the prosecution of the German work, and are deserving of far more attention and support than the Church affords them.

Dr. Freeman then read the letter from Dr. Vincent which he had previously read in the Union Church, and added a few words in reference to the German Sunday-school work in this country and in Germany and Switzerland.

On Saturday morning, in the Union Church, there was held a conference on Sunday-school work. Bishop Bowman

presided, and after devotional services conducted by the Rev. Dr. Hammond, of the Methodist Episcopal Church, South, Dr. Gillet conducted the conference.

The subject discussed was "The Sunday-School as an Evangelistic Agency."

Dr. Gillet opened the conference with a few remarks in which he raised the question whether the results we were obtaining, in conversions and accessions to the Church through the medium of the Sunday-school, were at all commensurate with the force employed and the opportunities presented. Brief addresses on the various phases of the question were made by Bishop Bowman, Dr. Freeman, Dr. Hurlbut, Dr. Hagerty, Dr. Liebhart, Dr. Coxe, Dr. King, Mr. F. G. Niedringhaus, and others. The following points were made:

1. The purpose of the Sunday-school is not only to convert, but to secure the salvation of the pupil through proper training.

2. Every lesson should be made to reveal Christ and the relation of his love to human need.

3. There is needed some service or plan by which school and Church may be more closely united.

4. The lack of more direct results might be overcome by two sessions of the school each Sunday, one for Bible study and one for special work along devotional and reformatory lines; one Sunday being given to the Catechism, another to prayer and praise service, another to missionary and benevolent work, another to temperance, etc.

5. There is a difficulty in combining improved methods of educational work with their accuracy and precision with spiritual power.

6. Spiritual life should be first sought, and then as much of method and machinery employed as will give it full expression, and no more.

7. The entire family should attend both school and church; the regular attendance of pupils on church service would be of great advantage to teachers seeking to secure spiritual results.

8. Interest children in the prayer-meeting. This can be done by arranging to have them participate in the service by repeating selections of Scripture or verses from the hymnal.

9. The truth should be impressed on teachers that they teach not merely for the sake of conveying information about God's word, but that they teach God's word in order to secure results in the character of the pupil.

10. Teachers should be led to feel the responsibility of their position as the pastor's aids in the spiritual work of the Church.

11. Some modification of our present plan of Sunday service, so that we shall have, (1.) A preaching service; (2.) A teaching service; (3.) A serv-

ice of prayer and praise. At this latter service the fruit of the day's teaching and preaching can be reaped.

12. An awakening among pastors concerning their relation to the Sunday-school is greatly needed in order that, (1.) The school may have the benefit of his presence and aid; (2.) He may be able to control the school in the interest of revival and pastoral work.

13. There should be a pruning of the teaching-force of our schools. The careless, frivolous, skeptical, and worldly teachers should be requested to resign, and godly, devoted teachers put into their places. Larger classes and fewer teachers if necessary, but more spirituality and religious life on the part of those who teach is an absolute necessity.

14. Depend more on the officers and teachers of the school for aggressive work; if they know you depend on them they will be more vigilant.

15. Hold special children's meetings on Friday afternoon after school. Make these meetings religious. Keep a revival in view.

16. Put converted children into classes with older people.

17. Make wise selection from the great mass of instrumentalities and appliances. Do not try to use too many. Subordinate all helps to their proper place.

18. Keep God's word in the hands of the pupils; use the Lesson Leaves at home; put the Bible into the school.

On Sunday morning the pulpits of our different churches were supplied as follows: Union Church, the Rev. I. W. Joyce, D.D.; Trinity, Bishop Bowman; Water Tower, the Rev. J. C. W. Coxe, D.D.; Central, the Rev. A. H. Gillet. D.D.; Goode Avenue, the Rev. J. L. Hurlbut, D.D.; Salem, the Rev. J. M. King, D.D.; Eden, the Rev. H. Liebhart, D.D.; Wesley Chapel, the Rev. J. M. Freeman, D.D.

On Sunday evening five different churches were open for the anniversary of the Sunday-School Union.

At the Union Church Bishop Bowman presided.

The first speaker was Dr. Gillet:

It was the aim of the Methodist Church, he said, to plant a Bible-school in every section of the country where religious instruction was wanting, and to leave no corner of the great cities, no matter how dark or how wicked, without a school where the young were invited to receive instruction in the Gospel. Naturally the subject which most interested the people to-day was the work in the great cities, for the great cities were becoming the problem of the age. One instance of what had been done in the way of mission Sunday-schools was the large Bethel school which could now be found in every one of the large cities. He described the history of the McAll mission in Paris. He believed in the efficiency of Bible schools and expected more good to come from them than would be derived from the building of large cathedrals. He referred to the decline of religious

worship in the country, due to the fact that meetings were no longer held in the school-houses as was formerly the case, but little churches were built in all the small towns. On this account the inhabitants of large strips of country were left entirely without means of hearing religious instruction unless they rode to the town or city. Here, then, was another field for mission and Bible schools. But the most important field which lay open for the home missionary was that portion of the country lying south of Mason and Dixon's line, with its 7,000,000 of helpless, ignorant blacks. He said the great majority of the Southern people were doing all they could for the Negro, but their means were limited, and it would be years before they could carry on the work unassisted. A majority of the colored youths over fifteen years of age were able to read, but this, under the present surroundings, had only opened a new danger—the damage that would be sustained from reading vicious literature. No class of people was so suseeptible to this danger as the Negroes ; hence it was of the greatest importance that they be supplied with plenty of good reading.

Dr. Hurlbut was next introduced, and spoke of the five departments of the work of the Sunday-School Union.

1. The Department of Instruction. This provides a lesson-system for all the Sunday-schools of the Methodist Episcopal Church, with an aggregate circulation of 2,200,000 ; more than 200,000 in excess of the number ofmembers in our Sunday-schools.

2. The Department of Periodicals. Under this are published *The Sunday-School Advocate, The Sunday-School Classmate, Good Tidings*, and *Our Youth*. The latter paper was especially referred to, and its aims were shown.

3. The Department of Publications. We are publishing a large number of Sunday-school books having for their aim, (1.) A literature adapted to young people ; (2.) A religious literature fraught with the spirit of Christianity. (3.) A literature of high literary merit. (4.) A literature presenting American and Methodist views of life.

4. The Department of Normal Instruction. Teachers in the Sunday-school need training for their work ; for we live in an inquiring, intelligent age ; we teach a book which requires a clear understanding for the impartation of its truth ; and the limitation of time in the Sunday-school—one hour a week—demands that the teacher shall know how to do his work with the utmost thoroughness. Hence the Union provides a course of normal instruction taught at many summer assemblies, and studied by thousands of teachers.

5. The Department of Benevolence. We aim to assist needy Sunday-schools as far as our means will admit. Several facts were recited, showing the benefit resulting from grants of the Sunday-School Union.

At Trinity Church the first speaker was Dr. Freeman, who gave some of the elements of success in Sunday-school work.

Dr. Joyce, who was to have spoken, being detained by temporary illness, the Rev. Earl Cranston, D.D., one of the agents of the Western Book Concern, kindly consented to take his place, and delivered an address on the work of denominational Sunday-schools.

To any inquiry as to why we should have a Methodist Episcopal Sunday-School Union, it might be sufficient to reply that we are large enough to have such an organization, and competent to manage it. But a better answer would be that the broader question of our right to exist as a denomination is involved in this query; and that whatever reasons there may be to justify our denominational existence bear with equal force in favor of multiplying and aiding such schools as promise to enlarge our denominational usefulness, and hence in favor of our Sunday-School Union as an agency for that purpose. Our children are to become denominational Church members or nothing. This does not mean that they are to become bigoted sectarians or nothing—that depends upon the kind of training we give them. A more serious danger is that, failing to become attached to their mother Church, they will be mere worldlings.

History attests that the one-church idea means stagnation; and that condition breeds corruption. Denominationalism, on the other hand, guarantees activity, assures the more rapid progress of the Gospel, and at the same time promotes the purity of its doctrine and the highest standard of Christian living. Union movements have the weakness of militia service. Denominationalists are regulars. They learn the same manual of arms, become used to the elbow touch of trusted comrades, who in turn trust them, and they march in steadier, stronger phalanx than men who have been variously trained, however harmonious their purpose.

Talk of narrowness! Exclusive one-churchism is narrow. Co-thinking, co-feeling, co-acting are expansive.

I have been identified with Methodism for an average life-time, and never heard a single public utterance challenging the faith or churchship of any other of the leading denominations. And the efficiency resulting from denominational emulative co-operation in evangelical work is too broad an outcome to have had origin in narrow views of duty or methods.

And what is gathered is far more likely to be finally saved owing to the closer watch-care and firmer organization. We shall be broader Christians, more catholic and kindly, if we have intelligent devotion to and discipline in some aggressive denomination. From Ohio, New York, Missouri, and all the States went forth the Boys in Blue. But they followed trusted leaders, and answered roll-call in their own companies and regiments. Brave deeds marked the chivalrous strife to lead the battle against the common foe. Now that they sleep, their warfare past, it matters not in what regiment they fought, or from what State they came. The cause was the world's, and it is safe. So long as the Church has a war with sin, and hard fighting is to be done, there must and will be denomina-

tions to do it. But they are and will be allies, not enemies. There can be nothing said against union cemeteries; but find a "Union" Church, and you find a body without symmetry, cohesion, or discipline. Believing in denominationalism, we believe in a Methodist Sunday-School Union.

At Goode Avenue Dr. King delivered an address on "The Sunday-School as a Converting Agency:"

Simple in itself, the faith we teach begets in us a like simplicity. The end of Bible instruction is to create a character child-like in its simplicity. A great German thinker has said, "The Christian life is a glorified childhood." Childhood is the instructor of maturity in *faith*, in *love*, and in *hope*. The office of the religious teacher of youth is to give to their faith light; to their love, wisdom; to their hope, an everlasting foundation. No person is fitted to lead children to Christ until he knows what a glorified childhood means. Every matured, perfected Christian life begins with a natural childhood, and ends with a transfigured childhood.

Right or wrong, the Sunday-school is the principal converting agency in these days of childhood and youth. The object of Sunday-school instruction, to lead souls to Christ, though sometimes debated, and more often practically denied by teachers, must never be lost sight of. There rests upon pastors a fearful responsibility in the selecting of teachers, a responsibility they never ought to delegate entirely to another.

The teacher must know the converting power of the truth he teaches. Infinitely better in this work a warm heart and pure life, with limited intellectual culture, than the highest culture of head, with a heart unconscious of regeneration. Hearing recitations and giving information, no matter how scientific, will do little toward molding the character. Mind grows and character is cultured by contact with mind and character. The law of spiritual assimilation has the most to do with spiritual improvement. Christ's method of training was that of intercourse. His object was to make his disciples like himself. The scholar will follow more the teacher's example than his precepts.

The teacher must teach as though it were a matter of course that the pupil must now come to Christ. Conversion is comparatively an easy matter with childhood. The spring of life puts forth many of its streams in the right direction, and it only needs to put in the salt of grace and let them flow on. More child-hearts are converted than we think, but they are often fatally hurt because the beginnings of a Christian life are not recognized by the unconverted or half-hearted instructor in whose hands they find themselves.

All the appliances of the school must be religious. It is feared that many schools resort to means for securing and keeping attendance the end of which results more in amusing than in instructing, and far removed from vital religious interest. Multiplication of machinery does not necessarily multiply religious power. There should be nothing resorted to in methods that will convey the idea that there is any thing more attractive than the simple Word of God.

Parents must prove by their presence that they do not think the school a child's institution. Only let it be understood that any department of Church instruction is not designed directly as a means of conversion and leading to Christ, and building up when led, and the Master will soon take his departure from such an institution.

Multitudes of the children in our Sunday-schools come from godless homes, and if Jesus ever gets into those homes he will be carried there concealed in the heart of a child, hidden there by the loving and faithful hand of some Sunday-school teacher.

At Salem Church Dr. Liebhart spoke on our "Duties to Our German Youth:"

The problem in regard to our youth is the same which we have to solve among the adult population: How best to lead them to salvation, and give them a Christian education. The two words *salvation* and *education* comprise our duty toward the German youth.

I am a Methodist and speak to Methodists, whose methods must be formulated to their theological views, their personal experience, and their church life. In taking this stand-point, I am free from obnoxious sectarianism. But just as our brethren of the Lutheran and Reformed Churches use their methods to reach the youth, so we must use ours for salvation.

1. This—our method—works from within, outwardly. It attempts not by education, Church discipline, and sacramental efficacy to bring forth a highly polished, refined creature of pious mien and manner. No; we tell every body, first of all, Thou must be born again. We try to open the heart for the King of life, and work from this center by means of education and discipline toward the exterior. This experience of the living God in the human soul can be obtained by every child who can distinguish between right and wrong.

2. Rejoicing in the fact that most of our children have this blessed experience, I regret to say that we have been but comparatively successful among the non-church-goers of our German youth. Carefully collected statistics show that there are fifteen thousand German young men and women in Cincinnati who visit theaters, concert halls, and the ball-room, but are seldom seen inside of a church. Saint Louis and other large cities undoubtedly show a like proportion. We have a mission among those wanderers from the truth. Methodism with its direct methods is better adapted to reach this class than other denominations.

3. Hand in hand with salvation it is our duty to rear our youth to be earnest and devout Methodists. The Lutheran and Reformed Churches are right in insisting that children should remain with the denomination. And we would commit a great error if, after leading our youth to salvation, we did not earnestly guard against their leaving us.

As to the education of our German youth, let us consider a few of the essential elements:

1. The significant German word for education, *Erziehung*, means carefully bringing up—planting and rearing to full growth. This requires

time, much labor, patience, and love. It takes a heart full of love to remind us that *Erziehen* means a gentle but firm and steady drawing out and up.

2. In this great work of education *we need all hands.* I have very little sympathy with the talk which runs like this: "If the family, or the Sunday-school, or the pastorate, would do more we could accomplish something." What frail excuses these *ifs* and *buts* are. It is an old story —that of the lame duck and its cure. Let us, for a change, all go to work, from the bishop to the last probationer. It will speedily cure our lameness.

3. This leads to another important factor in religious education: *Work.* It is of itself an educator. Many young people have become indifferent, and strayed away, because at the proper time we did not properly interest them with church-work. But not only as a stimulator and educator is work beneficial to our young people. We need their assistance in the evangelization of our country.

4. Another element is *recreation.* That signifies a refreshment of strength and spirits for renewed work and action. Those who do not toil need no recreation. Their best recreation would be work. Recreation should recreate, not debilitate either morally or physically. Change of work is sometimes sufficient recreation, as it was to Wesley and St. Paul. Luther needed recreation. Our young people need it, and will have it. We ought to supply it, and that wisely and judiciously.

5. Glancing merely at the constant intellectual improvement as a factor in education, at our institutions of learning and in our literature, I say without excuse or reserve that it is our missionary duty to preserve as long as possible *the German language* among our young German people. I have no patience with the talk we often hear, "Americanize as soon as possible. Lay aside the German language. *We are Americans.*" But, as Christian Americans, God and the Church have sent us to our people for evangelistic work. Immigration has not ceased, and its steady flow will bring thousands of our countrymen to our shores for years to come. Let our children welcome them with a Charles Wesley hymn in the German tongue. Let our children bring them the German Bible and German literature. The German language is the formidable weapon with which we are to wage in the great struggle in which we are engaged.

At Elliott Avenue Dr. Coxe delivered the address. We greatly regret that we have not been able to get a report of this address.

CHINA.

The Rev. L. W. Pilcher, in a letter from Peking, July 19, 1886, gives an interesting account of the reception of the *Leaf Cluster* by his Sunday-school, and adds the following:

Our Sunday-school in Peking is quite large, and the attendance often taxes the capacity of our chapel. In our boys' school we are so fortunate as to have a pupil who is a natural artist. He has prepared us a great many

very excellent black-board illustrations. These and frequent map exercises have aided us greatly in enforcing the lessons of the day's study.

JAPAN.

The report of the Publishing Agent to the last session of the Japan Conference contains many items of great interest. We take the following in reference to Sunday-school publications:

Our Sunday-school lesson papers have met with marked favor. In the past nine months the subscriptions have increased ninefold. The outlook for the work of our Church in this department is bright; as yet no other church has undertaken any thing on this line. We count among our subscribers Presbyterians, Baptists, Congregationalists, and members of the various Methodisms in Japan. In our own Conference, Nagasaki District furnishes more subscribers than any other district. We are glad to report that our Sunday-school lesson leaves are wholly self-supporting.

We give also from the report the following statement of Sunday-school publications:

Title.	Pages.	Copies.	Total pages.
Lesson Leaves, Dec., 1885 to March, 1886.	15	2,925	43,875
Quarterly Question Book	85	1,000	85,000
" " "	91	900	81,900
Child's Lesson Leaf, April to September	17	2,250	38,250
Children's Day Programme	12	1,000	12,000
		8,075	261,025

The following are the Sunday-school statistics:

District.	Schools.	Officers and Teachers.	Scholars.
East Tokio	14	43	522
West Tokio	9	28	405
Yokohama	15	41	456
Nagasaki	8	44	320
Hokkaido and North Honda	8	32	289
	54	188	1,992

GERMANY.

The Rev. H. Nuelson, D.D., writes from Bremen, Nov. 19, 1886, giving a detailed account of the expenditure of the grant made last year. He adds a number of interesting facts, from which we make the following selection:

The larger appropriation, up to $750, which the Sunday-School Union Board had the kindness to make for the Germany and Switzerland work, to

be used in 1886, caused great joy to the Conference, and to many a poor Sunday-school in Germany and Switzerland which has been benefited by this donation. The Conference, at its late session in June, expressed by resolutions its warmest thanks to the Board of the Sunday-School Union. Permit me, by referring to its verbal form in Conference Minutes sent to your office in August, to make mention of them again. We are in hopes that Dr. Vincent, now visiting our European Sunday-school work, will personally see some of our work and receive good information of the same. Nevertheless, I wish, while sending the financial statement, to write a few brief remarks.

As Brother G. Junker informed the Board already, we had a small decrease of the number of our Sunday-schools (owing to persecution in Saxony and Bavaria), while the number of Sunday-school scholars did increase during the last Conference year from 21,569 to 22,509, adding 940 to our number. I call your attention to the fact that, counting now 11,134 members in full connection in this Germany and Switzerland Conference, we have just about double the number of scholars and 241 more. I think in this we bear the banner of all the European missions, and if the children are the hope of the Church, then the mother Church in America may rest assured that her means spent are well applied and will bear fruit more and more. I wish also to say that we had a good many Sunday-school anniversaries in our work during the year. In Switzerland our missions have formed themselves into smaller Sunday-school unions. There are two now. One had its annual gathering in Winterthur, the other at Zürich ; so these meetings keep up an increasing interest in the Sunday-school cause. Our Children's Day was also observed in nearly all our fields. I regret your not being informed of all these conventions and meetings more in detail. I hope we shall do better in this respect. Our Sunday-school literature is still increasing along with the good cause in numbers as well as in usefulness. *Der Kinderfreund* has increased its list of subscribers from 14,405 to 15,941, an increase of 1,536. *The Sunday-School Magazine*, a monthly for teachers, has increased from 1,537 to 1,593. We printed and sold nearly 50,000 volumes of smaller books for children. Besides our collection for the Sunday-School Union of $76 66, we raised 17,484 marks—say $4,000—for Sunday-school purposes, 1,011 more than the year before. We collected for heathen missions in our schools 3,154 marks; increase, 115.

By your generous appropriation we were able to spend more for our new work in Saxony and Bavaria, and increase the number of libraries donated to poor and new Sunday-schools from 30 to 35. As this field is still increasing in numbers and extent, means in the coming year will greatly be needed. I therefore commit this work in particular to the attention of the Board. As you are aware, our Conference has divided into a Germany and Switzerland Conference. A central committee of five persons from each Conference have all the business in common to both Conferences to adjust.

We also have but one Book Concern, and one committee to act for both Conferences. Perhaps it would be advisable, if the Board makes its appropriation, to do it in one sum for both Conferences.

The Board may rest assured that this committee will distribute to your satisfaction the money you will be able to donate, as I hope.

OUR WORK AMONG THE GERMANS IN THIS COUNTRY.

The Rev. H. Liebhart, D.D., German Corresponding Secretary of the Sunday-School Union, presented the following annual report of his work to the Board at its December meeting:

The main features of the Sunday-school work done among the German Methodists in the past year may be summarized as follows:

1. By visits to Conferences, institutes, conventions, and general Sunday-school meetings we have striven to show our people the necessity and importance of this work, and to educate and fit them for its prosecution as much as possible. Whenever expedient we hold at Conference sessions institutes or at least a general Sunday-school meeting.

2. We emphasize that, above all, direct efforts for the salvation of the scholars are a necessity. Thousands of our German scholars and teachers have been converted this year, and our Sunday-school institutes and meetings generally partake of a devotional character.

Then again, the object of our schools is not only to bring the people salvation, but also to lead them to Methodism. Our children and young people attend largely the public service, as well as prayer and class meetings, and a very encouraging proportion of them are members of the Church.

3. We impress the great importance of catechetical instruction of the children by the pastor at set hours during the week. Very few German missionaries, on large circuits, are permitted to disregard this duty, and some of the German Conferences have now inaugurated a system by which each pastor is required to teach a prescribed course, which at the end of his term is continued by his successor until completed. In this way a thorough systematical instruction is secured.

4. The close relation of our Sunday-School Union to our missionary work among the Germans has been set forth with greater emphasis than ever. Many missionary and branch schools have been established in the larger cities, New York, Pittsburg, Cleveland, Cincinnati, Chicago, St. Paul, etc., doing good work in this respect. Especially gratifying is the fact that by the instrumentality of one of our young laymen there was established a German Sunday-school in one of the newly developed manufacturing districts in the South, namely, at Birmingham, Ala., and we hope this will be the entering wedge for many other missionary enterprises in those southern cities and districts whither Germans have emigrated.

5. Our Sunday-school literature is exclusively used in our German schools. No other is tolerated. Some time ago a Chicago firm published

German lesson helps and German Sunday-school papers. A few of our schools were induced to take them, but by a personal visit these intruders were soon ejected. We issue a Sunday-school paper (*Bell*) for every one and one third scholars, and lesson helps in the same proportion. We have much to be thankful for, and also much to be wished for, and are looking hopefully into the future.

OUR WORK IN THE SOUTH.

MEETINGS IN LOUISIANA.

In the October MANUAL an account was given of some interesting meetings which had been held in the month of June in Louisiana. Since then Dr. Gillet has sent us another letter received by him from the Rev. J. F. Marshall, the presiding elder of the La Teche District, Louisiana Conference. It is too long to insert in full, but it gives a detailed account of the numerous meetings attended by several of the preachers, and under the direction of Bishop Mallalieu. The presiding elder says:

We feel more and more convinced that the election and fixing of the residence of Bishop Mallalieu in the South was by divine direction. Since his coming among us all the interests of the Church have improved, and a mighty spirit of revival prevails wherever he has visited. The Sunday-school has increased by his efforts, and the officers have been aroused to a higher sense of their important calling.

At nearly all of the places where these meetings were held special attention was given to the Sunday-school work. The pastors were given special instructions in regard to the best methods of building up and managing Sunday-schools. Earnest efforts were made to secure a larger attendance of the parents, local preachers, and other official members. At several places the children attended in good numbers, and assisted in enlivening the meetings by singing. We trust and believe that these meetings will result in the conversion of many precious souls among the children. While we are very grateful for what the Sunday-School Union and Tract Society have done in the way of donation, yet there is great need for more in this field of labor; for Bibles, Testaments, library books, Good Tidings, tracts, etc.

We also give an extract from a letter on the same subject from the Rev. E. Ryan:

We attended Brother Marshall's District Conference, and met quite a large delegation of ministers. We had a grand and interesting time. The Sunday-school interest is at its height. The ministers, as never before, are becoming awakened to the importance of their duty, and at the close of the addresses resolutions were drawn up in which the ministers pledged

themselves to renewed efforts along this line, and the masses who came to listen to us retired perfectly satisfied that they could not afford to neglect this matter any longer. These Sunday-school rounds are acknowledged to be of intrinsic value to our work in the South.

DR. GILLET'S REPORT.

From the report of Dr. Gillet, presented to the Board at its December meeting, we make the following extract:

Since Sept. 1 I have attended twelve Annual Conferences, conducted twelve Sunday-school Congresses, and secured the holding of seven others (which I could not attend owing to the sickness and death of our youngest child), held fourteen Local Conferences, attended two preachers' meetings, and one District Conference.

In October I conducted a Sunday-school encampment in Ross County, Ohio, where I taught two sessions of the Normal Class per day, having an average attendance of about sixty. I have delivered ninety-one addresses, preached fifteen times, visited six Sunday-schools, written about 1,300 letters, and distributed 75,000 pages of tracts. In doing this work I have traveled about 6,000 miles in Michigan, Indiana, Ohio, West Virginia, Pennsylvania, Kentucky, Tennessee, and Alabama. Since Oct. 10 I have had the assistance of the Rev. W. L. Davidson of the East Ohio Conference, who has attended one Annual Conference, two District Conferences, nineteen Sunday-school Congresses, eleven Local Conferences, delivering fifty-six addresses, preaching twelve sermons. He also visited eight Sunday-schools, and rendered other valuable assistance. The month of September was entirely taken up in Conference visitation, as was the first part of the month of October.

At the West Virginia Conference Bishop Mallalieu suggested to the presiding elders that a series of Sunday-school meetings be held in that Conference immediately on the adjournment of the Conference. They selected two places in each presiding elder's district, and I arranged the time of each meeting. Copies of the inclosed circular were sent to every preacher in the Conference. With three exceptions the programme was fully carried out, and in addition Catlettsburg, in the Kentucky Conference, and Belpre, in the Ohio Conference, were visited. Two days were given to each place, and our colored churches, as well as white, were visited. The attendance on all these meetings was good, and we did our best to awaken a new interest in every line of church and Sunday-school work. Where it was convenient to do so, I gave an illustrated lecture on the last evening, making the admission fee nominal, and from eight lectures cleared about $160 for Brother Davidson's salary and expenses.

We carried with us a trunk of tracts and samples of all our Sunday-school publications. The *Epworth Hymnal*, Constitution and sample set of books of the Oxford League, the Lyceum hand-book, etc. At each meeting time was taken to explain the purpose of these last-named or-

ganizations, and urge pastors and people to undertake the organization of one or both of them.

We could only visit points on the line of the railroad. From reports of presiding elders and pastors who came in from the country places, we learn that in the rural districts, and especially in the mountain regions, there is great need of Sunday-school missionary work. I am well satisfied that the services of a good man, who could give all his time to the work, would be constantly in demand to meet the necessities of this field. I intend to revisit it as soon as practicable, holding one meeting on each presiding elder's district, and from each center make some excursions into the country to see what is needed and what can be done. Since the close of this series of meetings the anniversary at St. Louis and the Alabama Conference session have taken my time. Mr. Davidson has been, and still is, at work in Tennessee. We are planning extended campaigns in North Carolina, Georgia, and Alabama for the first part of the coming year.

There seems to be a growing interest in Good Tidings Day and in the work of the Sunday-School Union, and I am sure that when the Church fully understands the importance of the work being done we shall have money enough to do what needs to be done. My time has been so fully occupied during the quarter with field work that I have not been able to do much with the second-hand book department. A good many applications are on my table for such help, and I am confident that if proper time could be given to it it could be made very helpful.

FROM THE WEST AND NORTH-WEST.

Dr. Coxe, our agent for the West and North-west, sent the following report to the Board at its December meeting:

The quarter ending Nov. 30, 1886, has been one of continuous and exacting labor. I have attended the sessions of nine fall Conferences—the Iowa, St. Louis German, Illinois, Southern Illinois, North-west Iowa, Upper Iowa, Genesee, Central New York, and the Austin, at each of which I have presented the claims of the Sunday-School Union, and at all, save one, held an anniversary.

In my Conference addresses I have emphasized the importance of denominational loyalty, and urged fidelity to our own literature, and an enlarged benevolence to our Sunday-School Union and Tract Society. Attention has been called to Good Tidings Day, and its observance urged. The claims of *Our Youth* to more generous patronage have been presented; while normal training and improved methods of Sunday-school work have been duly presented.

In addition to this work of Conference visitation, I have attended the sessions of three District Conferences—the Kansas City (St. Louis Conference), the Hannibal (Missouri Conference), the Marshalltown (Upper Iowa Conference), and a Sunday-school Convention on the Montpelier District (Vermont Conference). At each of these gatherings I had an oppor-

tunity to present my cause, and can but think that the interest awakened will prove of permanent benefit to our work, both locally and connectionally. I find a growing interest in the Oxford League as an organization, having large possibilities for the development and training of our young people for active and intelligent Christian work. I have visited nine churches, conducting the Good Tidings Day Service with four of them, and presenting some phase of our Sunday-school or tract work at each, and taking collections, which have been a gratifying advance upon any previous reports from these churches. I have also spoken before the students of the Texas Wesleyan College at Fort Worth, Texas.

The following summary presents the work of the quarter:

Number of	Annual Conferences visited	9
"	District Meetings visited	4
"	Churches visited	9
"	Addresses, Sermons, etc	44
"	Miles traveled	7,330

STATISTICS OF THE "GOOD TIDINGS" FOR 1886.

Number of stations and circuits supplied, 667; number of schools in the circuits and stations, 1,658; number of scholars, 89,617; number of scholars able to read, 58,401; weekly average of *Good Tidings* distributed, 29,076; total number of copies distributed during the year, 1,512,000; total number of pages in these, 6,048,000. Out of the 667 pastoral charges 494 took collections for the Sunday-School Union, the total amount raised being $614 91, an average of $1 29 for each charge. Collections for the Tract Society were taken in 439 charges, amounting to $471 56, an average of $1 07 for each charge.

☞ For an account of the observance of "Good Tidings Day," see page 48.

TRACT SOCIETY.

OUR ANNIVERSARY.

The anniversary of the Tract Society was held in connection with that of the Sunday-School Union, in St. Louis, Mo., November 19–21, 1886.

On Friday evening, November 19, a meeting was held in Union Church, at which the question considered was, "The Relation of Sunday-schools and of Religious Literature to our American Homes."

At the same time, in the Salem Church in Wash Street, the German brethren met to consider "The Relation of our Sunday-School and Tract Work to our Missions among the Germans."

Reports of these two meetings will be found on page 17.

On Saturday afternoon a Tract Conference was held in the Union Church, with Dr. Fry in the chair.

After the devotional exercises, led by the Rev. W. Koeneke, D.D., Dr. Freeman led the Conference, proposing as the question for consideration, "The Difficulties in the Way of Tract Distribution and How to Overcome Them."

The Conference was animated and practical. Dr. Fry, Dr. Joyce, Dr. King, the Rev. W. T. Neff, Dr. Coxe, the Rev. J. F. Corrington, the Rev. T. H. Hagerty, Dr. Liebhart, and others took part. The following is a summary of the views presented by the different speakers:

First, as to the difficulties.

1. On the part of many, indisposition.
2. In some cases the size of the circuits prevents the pastors from properly organizing the work.
3. Ignorance of the best methods of tract distribution.
4. The difficulty of getting the right kind of tract distributers.

Secondly, as to the means of overcoming these difficulties.

1. There must be a heart filled with love.
2. There must be faith in the agency employed.
3. The most efficient methods of tract distribution must be used.

1.) Personal distribution by the pastor: in pastoral visitation, on the street, or at the close of public services.

2.) Have systematic visitation and distribution from house to house, through the agency of the Tract Committee.

3.) Have tracts distributed at the prayer-meetings and class-meetings.

4.) Have them given to the scholars in the Sunday-schools.

5.) Let suitable tracts be distributed before preaching on special subjects.

6.) Make use of the "Oxford League" as a tract-distributing agency.

7.) Have one Sunday in the year to be known as "Tract Day," in which the tract work shall be specially considered in all its bearings.

At the close of the Conference Dr. Freeman exhibited the various tracts published by the Methodist Book Concern and used by the Tract Society. An explanation was given of the arrangement of the tract catalogue, and of the corresponding arrangement of the tracts in packages, after which the tracts were distributed to the persons present.

Sunday afternoon the anniversary of the Tract Society was held in Union Church, Bishop Bowman presiding.

The devotional services were led by the Rev. T. H. Hagerty.

The Chairman after a few introductory remarks called on Dr. Freeman as the first speaker. He gave a brief account of the work of the society from its organization in 1852, dwelling especially on the missionary character of the work.

The Rev. J. C. W. Coxe, D.D., was the next speaker.

He said there were many reasons why the Tract Society should be earnestly supported by the Church. One was because of the spirit of the age. This was a reading age—especially among the American people. This was fortunate in most regards, but in some it was not. What had been termed "the vice of reading" was universal in this country. Indifferent, vicious, and harmful literature was being thrust at one from all sides—sometimes in the daily paper, perhaps in the weekly or monthly magazine, or in books. Our diverse nationality gave rise to a variegated supply. In this state of affairs it behooved the Church to place before the people literature that would be beneficial and morally instructive.

Another reason was that this was an age of inquiry. The people were testing the foundations of well-nigh every thing. It was not an age of skepticism—he did not believe that. It was an age of truth. Yet an eager search was being conducted, and that which was highest, noblest, and purest did not escape the range of investigation. It was not strange that the foundation of Christian faith should be searched, and he did not deprecate it. Infidel opposition, as a rule, had only served to strengthen the confidence in the integrity of God.

But evil was intensely active to-day. The same facilities which attended

the dissemination of good principles were utilized by the bad. In fact, he doubted if evil were not more eagle-eyed in discerning an opportunity than was virtue. He believed, however, that satanic invention had reached its ultimatum in this age, while the godly use of the press was almost as yet an experiment. He was confident of the ultimate victory of right.

America was being threatened to-day by vast masses which were not reached by the Church, nor were they "digestible by the body politic." These were the foreign element which was flooding the large cities of the West. Nor was that the only class not reached by the Church, as there was a large native element which never entered a church. An eminent divine had lately canvassed the State of Vermont and ascertained that out of a population of 300,000 there were 180,000 who never attended church. This fact was simply appalling. Did it not serve to show more than ever the wonderful necessity of well-organized benevolence?

The closing address was delivered by the Rev. J. M. King, D.D., of New York. He said in substance:

This agency for good has not begun to be utilized up to the measure of its possibilities. Our Church has accomplished something, still it has only learned the alphabet of the leaflet language yet. Politicians and political organizations understand the power of the tract, and we can learn wisdom from them.

Not all of our tracts are in any general sense valuable because of their available usefulness. There are three kinds of tracts I would advocate:

1. *Portions of Scripture* without note or comment. Men will read portions of Scripture printed in unusual and attractive form when they will neglect the same matter in book form. It doesn't seem so much of a task to read the Scriptures in complete sections. This class of tracts is adapted to all classes, and for general distribution. Christ's words fit every case. Every body is adapted to distribute such tracts.

2. *Experience Tracts.* Tracts prepared by those who have had experience in the work of trying to meet the discovered need of a soul, their own or another's. In order to reach souls, a message must come out of a soul. It requires rare gifts to create a helpful, and therefore a successful, tract.

3. *Distinctively Denominational Tracts.* Faithful and intelligent denominationalism is the best and broadest aggressive Christianity. The man who knows why he is a member of the Methodist Episcopal Church in preference to any other, provided his choice is based upon a thorough knowledge of the distinctive peculiarities and genius of Methodism, is equipped for great service.

The Disciplinary plan for the distribution of tracts is a good one. But in this, as in all Christian work, discretion must be used, and back of it all faith and love must be the motive power.

Multitudes of our respectable church members are dying for want of work. Here is a field in which they can all work if they will. They can

at least pass out portions of the divine word to their companions in this earthly pilgrimage.

I plead especially at this time that our Tract Society will proceed immediately to issue hundreds of thousands of copies, in tasteful pamphlet tract form, of the Sermon on the Mount, the Parables of our Lord, etc.

In these days of labor and capital, agitation and controversy, let our Tract Society deluge the land with tracts that tell men what the Scriptures say on the subject of the relation of employers and the employed, and the sacredness of property rights.

CHINA.

The Rev. L. W. Pilcher writes from Peking, July 16, 1886, the following statement of tract work in North China. Accompanying his letter was the report of the North China Tract Society, which was organized in 1883 by missionaries of the different denominations. There were also in the same package several neatly printed Chinese tracts issued by that society:

It is now three years and a half since this mission applied for a grant to assist in Sunday-school and tract work in North China, and, though no one may have communicated it to you, we have often spoken together of our appreciation of your very prompt and liberal response. Your bill of exchange for £82 12*s.* 3*d.* realized $408 25. Of this amount $169 06 was used immediately to pay off the indebtedness of the mission for tracts referred to by Brother Lowery in his letter conveying our request. The balance has been doled out, as occasion demanded, in sums varying from 88 cents to $51 16. The larger bills have been paid to the North China Tract Society.

On the first of January of this year the account was found to be overdrawn by $1 55. Since then bills have come in aggregating nearly $150. To cover this, and also to permit us to provide for similar work in the future, we are constrained to ask you to renew your grant of $400. It is our custom to keep all of our stations supplied with a small stock of tracts, and often, on our long itinerating tours, we carry considerable quantities to be distributed among such only as evince a genuine desire to possess them. During the last six months 410,660 pages of tracts have been sold or given away to appreciative thousands in every part of our vast field.

In this manner the lessons of the Scriptures and the saving truths of the Gospel have been conveyed into thousands of homes that we would not be permitted to enter, and have been read by many who have never heard the voice of a preacher. In a few instances only have we been able to trace the influence of particular tracts, but all over the field there is a most marked increase of knowledge respecting the truth, and the intelligent inquiries met on every hand prove that the work is bearing rich fruit.

JAPAN.

From a letter from the Rev. L. W. Squier, dated Yokohama, Oct. 12, 1886, we make the following extract:

By to-day's mail I send you a package of books we have published recently. The package contains *Class Leader's Book, Rules and Articles of Religion of the Methodist Episcopal Church, Joseph Cook's Twenty-four Reasons for Believing Christianity is a Divine Revelation, A Critique on Christ's Resurrection, The Baptism of the Spirit,* and *Old Testament History.*

Although these have been on the market but a short time, yet they are having a wide circulation.

The *Old Testament History* is the largest work ever issued by our Church in Japan. It makes altogether 556 pages. We were fortunate in getting the printing done very cheaply, the book as it stands costing us about forty cents per volume. We have fixed the retail price at one dollar, which is fifty per cent. cheaper than the price at which books of the same size usually sell in Japan. On account of its low price, and, I trust, its intrinsic worth, the book is meeting a warm reception, having already been introduced into several schools. A few more of such works will place our prospected publishing house upon its feet.

The books named in the above letter came in good condition, and are a credit to our press. We also received a copy of the minutes of the third session of the Japan Conference. It met in Tokio, Sept. 2–9, 1886. We make the following extract from the report of the publishing agent:

During the year now closing our stock of publications has trebled, while the circulation of our books and tracts has exceeded our highest anticipations. The demand for our publications is not confined to our own Church, nor to Japan. Our sales to other churches have been large, and we have sent consignments of books to Peking, China; to the Sandwich Islands, and to San Francisco. Especially is the Church to be congratulated on the wide patronage accorded *Hallowed Songs.* During the year 1,200 copies of the book, with tunes, have been sold, and 1,700 copies of the edition without tunes.

The report in conclusion gives the following statement of books and tracts published during the year in the Japanese language:

Title.	Pages.	Copies.	Total Pages.
Martin's Evidences of Christianity.....	269	2,000	538,000
Solidarity of Methodism.....	62	1,000	62,000
Hallowed Songs (without notes).....	248	3,000	744,000
Essay on Uniform Bible Reading.....	11	2,000	22,000
Hallowed Songs, with tunes.....	264	2,000	528,000

Title.	Pages.	Copies.	Total Pages.
Christ's Resurrection	28	1,000	28,000
Brief Introduction to Christianity	21	1,000	21,000
24 Reasons for Believing Christianity	14	1,000	14,000
Old Testament History	556	1,000	556,000
Conference Minutes, 1885	50	200	10,000
Class-Leader's Record	13	1,000	13,000
Letters to Women and Children	20	500	10,000
Talk on Faith	16	500	8,000
Church Articles and Rules	37	1,000	37,000
		17,200	2,591,000

KOREA.

It is only lately that we have begun our work in Korea, and we are sure that the following letter, from the Rev. H. G. Appenzeller, will be read with great interest. It is dated Seoul, Korea, Aug. 14, 1886:

Your letter of June 11 to Dr. Maclay I received to-day. Eleven packages of tracts came here a short time ago. Very many thanks to you for sending them so promptly. They are all in excellent condition, and I am quite sure it was best to send them by mail. I have made a general examination of them, and shall translate some bodily as soon as possible. At present the thermometer hangs around 92 and 94 degrees in my study, so I do only what is absolutely necessary. The heat is intense. Our mission and the Presbyterian mission are about having the Lord's Prayer, Ten Commandments, and Apostles' Creed published in tract form. We know we shall want them very soon. Our Catechism, as you know, has been translated and published, the copies of which are now in our possession. The manuscript of *Conversations with a Temple Keeper*, as translated by Mr. Rijutei, is also here. This tract, I learn, has been very useful in China and Japan. In fact, we think it highly desirable, at present, to buy tracts in China and circulate them, until we know more of the needs of the work. This is, of course, only until we can do some translating ourselves. The tract, by one of our preachers in China, *Who is Jesus?* is very much praised, and we hope to get it in the original and translate it into Korean. In this way we hope to form a Christian literature and enter houses before we can do much in the way of preaching. The British and Foreign Bible Society presented our mission with forty copies of St. John and Ephesians in Korean, as translated by the Rev. John Rose, pp. 112.

Of the merits of this translation, as well as of the work done by the American Bible Society, I shall not speak now. The Koreans read the books, "the entrance of the word giveth light," and they seek for instruction and guidance. In our helplessness (not knowing the language) we are glad to give them the Word or a tract, and pray God to bless them as they read. Thank God for his salvation, and that the way to obtain

it is made so plain in his Word that "the wayfaring man, though a fool, need not err therein!"

The Presbyterian mission, as you know, was founded first, and through the skill of Dr. H. N. Allen won favor from the Korean government, so that Koreans had been going there before we came. Some time last summer a Korean heard of the Christian religion through a tract published in the Chinese language. He made a visit to Dr. Allen's office and secretly took a translation of a portion of the Gospels. He read it, became interested, came round to another member of that mission, asked questions, cautiously at first, but finally announced his desire to know Christ. He studied the Scriptures, and about a month ago was baptized.

GERMANY.

We make the following extract from a letter from the Rev. H. Nuelson, D.D., Bremen, Nov. 19, 1886. It accompanied a detailed financial statement of the expenditure of the grant made last year:

By the larger appropriation of our parent Tract Society we have been able to print and distribute more tracts the year closing with the month of October than any year before. Of 356 numbers, first series, we reprinted 256, amounting to 3,536,000 pages, and of the smaller sizes, second series, 640,000 pages; making, totally, 4,176,000 pages, or nearly one million of pages more than the year previous. Add to this number 400,000 copies of tracts for children. They were made up for them, marked, in 20,000 little packages.

Our Annual Conference, in session at Zürich, Switzerland, voted its heartfelt thanks to the Board for having increased their donation from $500 to $750, thus enabling us to do more tract distributing on our new fields, Bavaria and Saxony; especially in the former kingdom, where there are more Roman Catholics. A large quantity has been distributed among such people, and there is no doubt they are working the way for our missionaries.

The *Monthly Messenger* is still kept up by the generosity of the Tract Society in London. That society donates annually £35 for its issue, and furnishes the electrotypes free of expense. We are printing 12,000 copies monthly, and this paper is in great favor, drawing the people to reading it by its fine pictures and illustrations.

The temperance cause is on the increase in Germany. Especially is our *Masigkeits Freund* (Temperance Friend), a monthly paper, edited by one of our ministers, of value for the great cause. We publish about two dozen tracts on temperance, among which is a number called *Der Feind in eigen Lager* (The Enemy in Our Own Camp). It contains four illustrations of a drunkard's stomach in different stages of his pitiable career, giving horrid pictures of the work King Alcohol is making in his bowels. Many a drunkard has been horrified looking at these pictures,

has read the tract, and become a sober man. Of late one of the officers in high position in the kingdom of Saxony ordered this tract, and had it distributed among the state prisoners.

A good many tract anniversaries were being held the past year within the bounds of our two Conferences. We had one here in Bremen, Sunday last. After several addresses had been delivered, and some experience in relation to tract distribution had been given, a collection for the tract cause was raised. Our people often buy tracts and present them to whosoever they hope will read them.

UTAH.

Our faithful brethren in this hot-bed of polygamy and superstition are doing their best to circulate a wholesome religious literature, as will be seen by the following from the Rev. S. J. Carroll, Salt Lake City, Nov. 10, 1886:

The grant of money made by the Society to the *Utah Christian Advocate* for 1886 enabled me to send not less than 12,000 copies of the papers to Mormons.

From many sources come assurances of good done. A year ago I received, occasionally, insulting letters from Mormons to whom I sent the paper; now I receive, on the contrary, evidence of interest. The valuable service that the paper is rendering to the cause of truth, loyalty, and religion was acknowledged by Governor Murray in a great speech made some time since on the status of affairs here.

Our Scandinavian brethren are battling in the same good cause. They are sending the Danish paper, *Den Christelige Talsmand* among the Mormons with hopeful results. We give here a letter from the Rev. M. Nelson, Logan, U. T., Nov. 24, 1886:

The past year has been one of signal victory to our Scandinavian work in Utah, and indeed to the whole mission. Chapels have been erected, schools established, and precious souls converted and added to the Church. But while missionaries and teachers have been faithful in their work, and God has blessed their labors, the silent and effective voice of our weekly papers has surely had much to do in advancing the cause of the Master, and our missionaries write in the highest terms of praise of the influence of these papers. About three years ago I visited Sevier Valley, in southern Utah, in company with some of the brethren, and held a few meetings at Richfield. We found some families who seemed quite interested in the services, and I commenced to send *Den Christelige Talsmand* to them. Last year this place was taken up as a new mission, and during the winter the work there was crowned with a glorious revival, resulting in the conversion of eighteen souls, who were organized into a class. Brother Anderson, the preacher in charge, contributes much of the re-

sults to the paper, and writes to me: "Eternity only will reveal how much good it has done. Many have been greatly edified thereby, while others have been warned and awakened to seek their souls' salvation." Brother Mork, who has charge of our work among the thousands of our people in the San Pete valley, also writing about *Den Christelige Talsmand*, says: "I can truly say that it is of great service to our mission here, shedding light on many important questions."

Brother Johnson, a converted Mormon preacher, now in charge of our new work at Spanish Fork, pleads for more papers, as the people are much interested in reading our literature, and he believes that he can do as much good in distributing the paper among the Mormons as by preaching.

In my own experience this year I have been much encouraged in that line of work. One family, who came from Norway not long ago, became so interested in the *Talsmand* that they wanted to subscribe for it. They had no money, but paid me with sorghum. This family has now laid Mormonism on the shelf. Lately I called on a Danish family, who were Baptists in the old country but joined the Mormons. They are much dissatisfied, as they now realize how they have been deceived. I left a paper with them, and when I met the lady on the street a few days after, she grasped my hand, thanking me for the paper, and with an expression of joy she said: "That is just like the good papers we used to read in Denmark." Instances of a similar character can be multiplied in our different missions in the territory.

Truly these papers have a mission in Utah. But we need more of them, as our work is constantly extending. During the past year our force has been increased with three missionaries, and several new fields have been taken up, among which are Brigham City and Spanish Fork. These towns have from 2,000 to 3,000 people, largely Scandinavians, and our missionaries there ought to have at least from ten to fifteen copies for distribution. As the work has extended we have been obliged to reduce the number sent to each missionary and teacher, and they are all pleading for more papers.

AMONG THE SWEDES.

That veteran missionary, the Rev. S. B. Newman, is faithfully working as a tract colporteur among his countrymen in the city of Chicago. We take the following extract from his report for the quarter ending Nov. 30, 1886:

I can say to the glory and praise of God that the work in this field has been very encouraging during this quarter. The tracts are received by my countrymen with great thankfulness, and will, under God, accomplish great good. Some of the tracts are like sermons to the poor that cannot attend church. One of my helpers came to me a short time ago and said with great feeling that when he gave a tract to one poor woman on the street she commenced to weep. The word seemed to pierce her heart.

If the Tract Society could see the effects of a tract, with what eagerness it is received, it would do them good. As I visit from house to house I do not forget the children. I read some time ago in the New York *Christian Advocate* about the missing link, and how important it is to preach Jesus to the children, and when I take particular notice of the children it gives me access to the parents; and as I never leave a house without prayer I am feasting on the goodness of God with the people every day. Glory be to God! You cannot wonder that I love the tract cause. The field in and around Chicago is very large, and of late a Sabbath-school has been started on the south side, called Bridgeport, and it is very promising. The Swedes in that part of the city were very careless about Sabbath-schools and religion, but God raised up a man who felt it his duty to start a Sabbath-school, and when no man in the place would help him God moved the hearts of two Swedish girls who came to me for help. They rented a basement, went to a lumber-yard and begged some lumber, which was given them. Then they found a man who made some benches for the children, and the school is prospering. We have preaching, which we expect God will bless; and this will also give more chance for the distribution of tracts.

OUR SPECIAL AGENT FOR NEW YORK CITY.

The Rev. G. H. Goodsell, our special tract agent for New York city, presented an interesting report at the recent meeting of the board. From this report we make the following extracts:

Again we can report progress all along the line of our tract work during the quarter. New channels have been opened up, through which our tract literature can flow out to the spiritually needy and perishing. The number of willing workers has more than doubled, and our little messengers of Gospel truth have been borne in all directions on their mission of blessing. Our Tract Conference, held on the evening of Sept. 30, in the Eighteenth Street Church, was a success. We have found it helpful to us in getting our work more before the churches.

I have to record in connection with our work the arrest of my associate, the Rev. James Mathews, on Sunday, Oct. 3, for circulating Methodist tracts. He was arrested about 3.20 P. M., and locked up till 11.30 P. M., when he was released on a bail bond of $300. He appeared at the Tombs next morning and was discharged by the police justice. It was a mistake on the part of the authorities without the warrant of law, which, we think, will not again be made. I am pleased to record that Dr. Howard Crosby stood by us all through this unpleasant experience, befriending us in every possible way.

Our State Street office has become a center of tract distribution and Christian work, exceeding in interest any thing that I could have anticipated in so short a period. The Woman's Home Missionary Society has taken

hold with us, and has employed Mrs. Helen Mathews as missionary for Castle Garden. She, aided by her husband, is accomplishing a vast amount of good. Our tracts are largely distributed. Not a day passes but some thrilling incident comes to us of the good they are doing. Mrs. Mathews is eminently fitted for this missionary work.

Large numbers of our tracts in the German, Swedish, and Italian languages have also been circulated. I have made arrangements for putting our very excellent French tracts into the hands of those for whom they are designed.

I am pleased to record the observance of Good Tidings Day in two of our large churches, Bedford Street and Trinity. I spent Sunday, Oct. 24, with the former church and its Sunday-school. The collection was largely in advance of last year. The church was elaborately and beautifully decorated in honor of the day. It was a day that will be long remembered.

Our tracts have found their way to Summer Hospital at Bedloe's Island, Governor's Island, workhouse, almshouse, penitentiary, Charity and Bellevue Hospitals, sailors and mariners in Brooklyn Navy Yard, vicinity of Roosevelt Ferry, Bowery, Canal Street, East Broadway, Battery Park, Bleecker to Grand Streets on the south, Bowery and Broadway on the east and west, on surface and elevated roads, also on the ferries, and in various parts of the Sixteenth Ward; also about 8,000 pages have been distributed among Roman Catholics.

About thirty persons have been aiding me in the work. If all the Tract Committees of our churches take hold in addition, it will readily be seen how easily this work may expand into a great evangelizing power. We have also given away numerous Bibles and Testaments.

We have received and distributed the following donations: 2,000 *Parables of our Lord*, 1,000 *Sermon on the Mount*, 1,000 *Words of Comfort*, 500 *Think of This*, and 1,000 of the card series.

The total number of pages distributed during the quarter is 140,684.

I submit, as a part of my report, the following extracts from letters received from various persons who have helped in the work. One of our distributers reports as follows:

I am trying to do the Master's work in the same way as usual—by circulating the Word in the cars and other places. I distribute, say, about 4,000 pages per month, mostly in the cars. Bless the Lord that I have courage so to do! I feel that it is from him and for him.

Another writes:

The tracts which I obtained from you are all given out. I gave them out on Bowery and Fourth Avenue. I am only sorry that I have not had more to give away. It is the Lord's work; we must go out and compel them to come into the house of the Lord that they may be saved.

A member of a Quarterly Conference Tract Committee writes:

The tract work in our Church is, I think, doing well. We are organized and distributing in such a way that they have a good effect upon the

people. We are now having good times. Souls are being saved and the Church revived.

Another distributer reports:

As to tracts, we can use thousands in our visiting among sailor boarding-houses, saloons, and lodging-houses. We also give away thousands on the street and in tenement-houses. We deal with a hardened, careless class, where the drunkard predominates. The most are very ignorant. My experience and that of my wife, who has visited the institutions on Blackwell's Island for some years, is that a tract that begins with a story, and not at once with religion, is the best. Of course this is my experience only; others may have different views. I saw a man down here among the "boys" and saloons giving out a tract, *How to Keep a Good Preacher.* Our crowd would sooner learn how to kill a preacher.

Another reports:

I gave some of the tracts to people who do not attend church. One young lady said that it recalled her young life at home, the family altar, her dear father's and mother's prayers, which she hopes will be answered. The temperance tracts I gave to young men who are on the downward road. One young fellow called it "trash," but afterward promised to read it. Some I gave to the poor and sick on Blackwell's Island and requested them to lend to each other. My field is small. I would pray for more scope and more tracts.

Still another reports:

The tracts are very good. Some of them went to the State Prison, Trenton, N. J. Several of the prisoners signed the pledge on those pledge cards. Some were taken to Sing Sing Prison, and with the same result. The large temperance tracts are very good and much sought after. Send more and I will distribute them in the name of the Lord.

Another says:

We are doing a good work in the distribution of tracts. We have given away 400 tracts during the month. One missionary says there is a great demand for German tracts. The Germans seem to take more interest in reading them than the English-speaking people do.

Another writes:

I have distributed quite a large number of tracts, and I think I have done some little good in my weak way. I have asked God to bless my work. We have two missionaries in our church who are doing a good work.

GOOD TIDINGS DAY.

The success of the experiment tried last year justified the Boards of Managers of the Sunday-School Union and of the Tract Society in another observance of Good Tidings Day. The third Sunday in October was again appointed, and so far as our correspondence indicates it was more largely ob-

served than last year. We doubt not that the number of churches keeping the day will increase as its objects become understood. The Discipline requires every pastor to take up a collection for each of these societies at some time during the year, and in many places it may as well be at this time as at any other. It would be impossible to appoint any Sunday which could be observed every-where in our wide-spread territory. Conferences or special services of some sort would be sure to interfere somewhere. But we find many pastors who, if, for any reason, they cannot keep the exact day appointed, take some other Sunday as near it as possible. So that, while the third Sunday in October is the day recommended for Good Tidings Day, it is understood that the Service prepared for the occasion will be supplied to any pastor who will have some Sunday observed for the purpose.

From letters received we select the following extracts, indicating the interest felt in the day. We omit the names of persons and places:

The collection is double last year's. People were delighted with Good Tidings service.

We had a delightful time. The opinion was very generally expressed that it was the best Sunday-school service ever held in our place. Our collection was just double the amount raised for the same causes last year.

We found the fifty copies of the Good Tidings Day Service a great help. The people were highly delighted with them. This was our first trial, and was a great improvement over the old method of taking the collection for Sunday-School Union and Tract Society.

We rendered your programme for Good Tidings Day in our churches for the first time yesterday, and feel that for a beginning the result was a success. Our charge was apportioned $10 for Tract Society and Sunday-School Union ($5 for each), and we are able to report $13 14, against $4 last year.

We had a grand day last Sabbath. House full. Decorations beautiful and greatly enjoyed by old and young. We used half the Service in the morning, and preached twenty minutes; the other part of the Service at night, and preached ten minutes. The observance of Good Tidings Day will do good.

The whole of two services on Oct. 31 was given to the cause of the Sunday-School Union and the Tract Society. The Good Tidings Service was carried out strictly. All were highly pleased. I believe there is room for this day, and that other days are made better and more profitable relative to Sunday-school work, by setting apart one day in a year to pray and work for an increase of Sunday-schools, in number, in interest, and in influence.

We observed Good Tidings Day for the first time last Sabbath, and were encouraged by our success to try it again. I had sent for one hundred copies of the Service and found them very helpful. We had a good time both morning and evening, and our collections were increased fifty per cent, for the two societies.

Good Tidings Day passed off very pleasantly in this charge, It rained all day, and we had some fears as to the evening service; but the result is entirely satisfactory to us. We had a pleasant service, and the amount received is many times more than ever given for those objects before. We are heartily in favor of Good Tidings Day.

Good Tidings Day was a red-letter day here yesterday: two services, house crowded; many could not get in last night. Besides the Good Tidings Service we had three short addresses in the morning on different phases of our tract work, and in the evening three on different phases of our Sunday-school work. At the close of the morning service a committee at the door presented each a copy of one of our tracts as they retired. It was a grand day!

Good Tidings Day, the third Sabbath in October, 1886, will be among the pleasant memories of the church and Sabbath-school of this charge. The Service was rendered in a way to make it pleasing and profitable. Our people were delighted with the form and matter of the Service. It was a good opportunity for the pastor to bring the Sunday-school and tract causes to the attention of the public, as well as through the fruits of the earth to remind the people of the kind providence of God.

Some of the leading ones in one of my Sunday-schools were from home, and I did not succeed in getting them to render a programme. Although our people are very conservative, and it is with great difficulty that we can get them to engage in anything new, yet I think all will admit that the service was a success, more so even than Children's Day. Your programme was equal to the very best I have ever used for any Sunday-school service. I think I may say it was the best. I want to thank you for the real service you have rendered us. During the six months I have been here we have had an Easter concert, Children's Day service, and a Sunday-school picnic; but Good Tidings Day has been worth more to our school than all of the others combined.

We were not able to observe the occasion till Sunday, Oct. 24, on account of delay in receiving the exercises. But this proved fortunate for the celebration, as the 17th was a long day of unceasing rainfall, while the 24th was one of unsurpassed splendor. The church was tastefully decorated with autumn leaves, flowers, mosses, ferns, etc., and presented a beautiful appearance. We had a fine attendance in the morning and a packed house at night. I am confident there will be a growing interest from year to year in the celebration of the day, and that the societies may confidently look for greatly increased contributions.

Our collection is very small, indeed, which I inclose. It gives us very much pleasure indeed to send it, in order to show that we desired to do something for the Sunday-School Union and Tract Society. We wish to do better, but we cannot; the reason is that the people down here don't get money for labor; they get brass and paper checks for their labor instead of money.

This last is from a circuit among the poor colored people in South Carolina. It was accompanied by seventy cents. This is a small sum, it is true, but it is the best they could do; the spirit with which it is given is beyond price. It is to be hoped the day will come when these people will get paid in genuine cash, instead of in "brass and paper checks," to be exchanged for goods at exorbitant prices.

CONFERENCES OF TRACT COMMITTEES.

A conference of the Quarterly Conference Tract Committees in the city of New York was held in the Eighteenth Street Church, on the evening of Sept. 30, 1886. It was not a large meeting, numerically speaking, yet it was large in a representative sense, twenty-three of the churches being represented by members of their Tract Committees.

The object of the meeting was to compare views in reference to tract distribution, and to arouse an interest in the work. Dr. Freeman gave a description of the various tracts in use by the society, especially tracts about tracts and tract distribution. He was followed by the Rev. G. H. Goodsell, the tract agent for New York city, who spoke of the needs of this great metropolis, with its cosmopolitan population, and of the arrangements he wished to make for our Church to do its share of tract distribution.

The Rev. James Mathews, who has great experience in this kind of work, was called out, and gave some interesting inci-

dents connected with it. He was followed by brief addresses from various pastors and laymen present, all bearing on the utility of tract distribution and on the best methods of accomplishing the work.

So great was the interest aroused that it was after ten o'clock before an adjournment could be reached. The meeting, by unanimous vote, requested that another meeting of similar character be called as soon as practicable.

The publication in *The Christian Advocate* of the report of this meeting so interested some of the friends of tract work in Cincinnati that the Cincinnati local committee of our Tract Society called the attention of the preachers' meeting of that city to it, and that meeting sent an invitation to the secretary and the speakers who were to attend the anniversary at St. Louis to stop over at Cincinnati and hold a similar meeting there. The invitation was promptly accepted, and on the afternoon of Wednesday, Nov. 17, the meeting was held in the Trinity Church. In spite of a heavy storm of wind and rain, more than twenty churches of Cincinnati and vicinity were represented by pastors and tract committees. Addresses were delivered by Dr. Freeman and Dr. J. M. King. The meeting was one of great interest, and, we trust, will result in renewed activity in the work of tract distribution.

In compliance with the unanimous request made at the meeting of Sept. 30, in the city of New York, another meeting of a similar character was held in the Forty-third Street Church on the evening of Dec. 17. The Rev. D. H. Gregory, D.D., presiding elder of the New York District, presided, and addresses were delivered by Dr. Freeman, the Rev. G. H. Goodsell, the Rev. James Matthews, and others. A free interchange of views was had on the subject of tract distribution, and the meeting was continued until ten o'clock with interest unabated.

☞ For an account of the circulation of the "Good Tidings" for 1886, see page 36.

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d Territory.

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aska,	32
Hampshire,	1
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Mexico,	1
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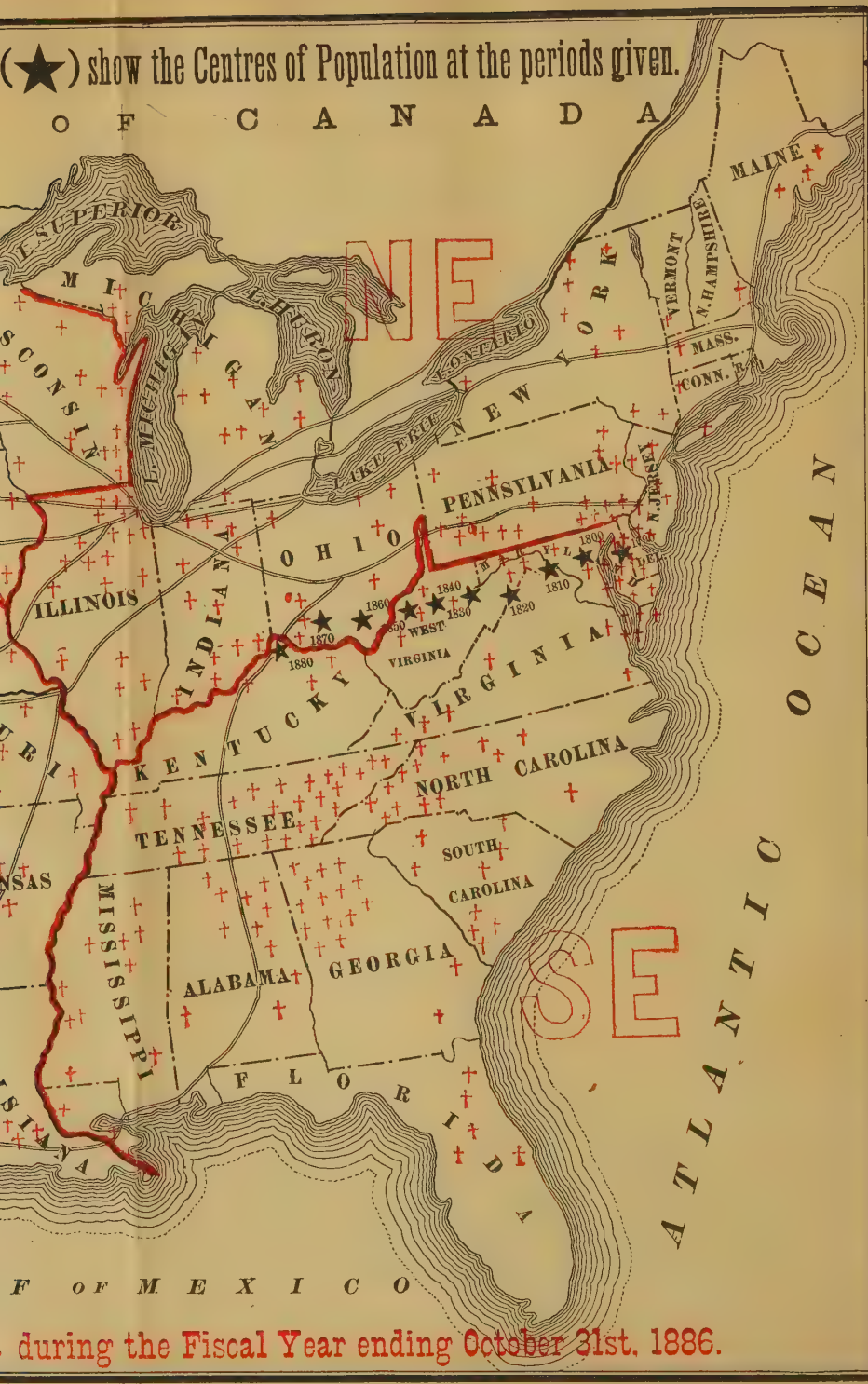
(★) show the Centres of Population at the periods given.



during the Fiscal Year ending October 31st. 1886.

BOARD OF CHURCH EXTENSION.

DIRECTORY.

PROPER CORPORATE NAME: "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH."

OFFICE: CHURCH EXTENSION ROOMS, No. 1026 ARCH STREET, PHILADELPHIA, PA.

ORGANIZATION, CHARTER, ETC.—See Discipline, Edition of 1884, ¶¶ 297 to 320. See also Report to General Conference of 1884; tracts, etc., furnished by the Board.

THE GENERAL COMMITTEE meets annually in the month of November in the Church Extension Rooms, Philadelphia, Pa.

THE BOARD OF CHURCH EXTENSION meets on the second Wednesday in each month in the Church Extension Rooms.

THE CORRESPONDING SECRETARY, *Rev. A. J. Kynett, D.D.*, has charge of all the correspondence and business of the Board. All communications should be addressed to him at No. 1026 Arch Street, Philadelphia, Pa.

THE ASSISTANT CORRESPONDING SECRETARY, *Rev. W. A. Spencer, D.D.*, assists the Corresponding Secretary, especially in the field work.

THE TREASURER, *James Long, Esq.*, has charge of the funds, as his office implies. All remittances of money should be by draft on New York, or Post-office Money-order on Philadelphia, Pa., payable to his order, and inclosed to the Corresponding Secretary as above directed.

ALL APPLICATIONS FOR AID must be made, as the Discipline provides, upon blank forms furnished by the Board, and in strict accordance therewith.

IN ALL BEQUESTS the following form should be observed:

I give and bequeath to "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of Pennsylvania, the sum of .....; and the receipt of the Treasurer thereof shall be a sufficient discharge to my Executors for the same.

IN DEVISES OF REAL ESTATE observe the following:

I give, bequeath, and devise to "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of Pennsylvania, the following land and premises, that is to say:

.....

.....

to have and to hold the same, with the appurtenances, to the said Board, its successors and assigns, forever.

Persons making Bequests and Devises to the Board, or knowing that they have been made, are requested to notify the Corresponding Secretary, at No. 1026 Arch Street, Philadelphia, Pa., and, if practicable, to inclose a copy of the clause in the will, that the wishes of the testator may be fully known.

FOR ADDITIONAL INFORMATION, blank deeds, church plans, tracts, leaflets, etc., concerning Church Extension, write to the Corresponding Secretary.

CENTENNIAL REVIEW.

150 years ago the germ of Methodism was warming into life in C versity, England.

120 years ago a few seeds of the new life, wafted over the sea, American soil and brought forth abundant fruit.

100 years ago the Christmas Conference gathered the sheaves, them together in "The Methodist Episcopal Church in Ameri were 83 Traveling Preachers, and 15,000 members in the new C about 60 modest houses of worship worth, perhaps, $30,000. Th of the New Republic numbered 3,000,000. Thus began the hi new experiment—a free Church in a free country.

JANUARY 1ST, 1887, METHODISM THROUGHOUT THE WOR 35,000 Traveling Preachers, and 6,320,000 members, and a popul identified with it of about 25,000,000.

IN THE UNITED STATES METHODISM has 27,000 Traveling Pr 4,000,000 members, and a population of over 15,000,000, or mo fourth of the population of the entire country—56,000,000.

THE METHODIST EPISCOPAL CHURCH alone numbers, in the U 12,800 Traveling Preachers, and 2,000,000 members, having:

20,000 churches worth . . . . . .
7,500 parsonages worth . . . . . .
144 College and other School properties, worth, including endowments, ...

Total, ... $

Responsibility is in proportion to strength and opportunities. A is before us. Let us enlarge our plans and increase our diligence the Second Century of Methodism more glorious than the first. I be indeed "*Christianity in earnest*," let us be in earnest. "Ever shall give account of himself to God."

REMEMBER.

1. *That in every community a Church building is indispensable.* The preaching of the Gospel, Church organization, social meetings, Sunday-schools, the salvation of the people require it.

2. *Hundreds of communities in remote places have no Church, and cannot build without aid from abroad.* What must they and their children be without a Church?

3. *Our Church sends all who need aid to procure houses of worship, to our Board of Church Extension.* They are coming, every year, at the rate of two a day. The face of the map within shows the number aided in 1886. What part had you in this work?

4. *To provide the means required to aid needy Churches, our Church directs, that every member and friend shall be requested to make an annual offering.* Give, "as God hath prospered you."

Retrospect.—When our Church Extension work was organized in 1864, we had in round numbers, 6,800 Traveling Preachers, and 928,000 members, with 10,000 Churches worth $24,000,000, and 2,900 parsonages worth $3,000,000. Within the twenty-two years ending Oct. 31st, 1886, our Church Extension work has been organized, and has collected and disbursed nearly $3,000,000, of which $555,000 is a permanent fund to aid Churches by loans, and of this $426,000 have been returned and reloaned to Churches. In this way 5,805 Churches—more than half the number added since our work began—have received aid from our Board. During this period our preachers have increased to 12,800, and our membership to 2,000,000. Let every one help on the work of Church Extension.

Frontier Churches.—In 1879 appeal was made for 400 special gifts of $250 each for new Churches on the frontier, to be worth, at least, $1,250 each. Up to November 1st, 1886, there have been 329 responses. With these, accompanied in some cases by loans, 329 new Churches have been procured, worth on the average, over $2,000 each, and accommodating at the time of building 12,290 members, and 19,895 Sunday-school children, affording 96,000 sittings amid populations of 280,000. Being in new communities, the value of the property, and the number of members, etc., is constantly increasing. Our Annual Reports give the location and facts of each case. The frontier is large, and filling up rapidly, and this work can be enlarged indefinitely. We need 200 additional gifts of $250 immediately. Shall we have them?

OUR MODEL CHURCHES.

THIS is a perspective representing one of a number of new designs which will appear in our catalogue for 1887, to be issued next March or April.

There will be three sizes, and three corresponding sets of drawings, which will be fully described in the catalogue.

1. Size 36 by 55, 16 feet to the square, plain, raised ceiling 24 feet high; *without lecture-room.*

2. Size 36 by 60, same height; *lecture-room*, 14 *by* 36, connecting with audience-room by folding doors.

3. Size 36 by 60, walls of same height, *exposed ornamental rafters, with ceiling* 30 *feet high in the middle; lecture-room*, 20 *by* 36, connected with audience-room by folding doors.

The tower is 10 by 10 feet, 70 feet high. Material, brick.

The sizes above given are exclusive of pulpit recesses.

The cost, where labor and material are cheap, will vary from $3,600 to $6,000.

For catalogue and further information concerning plans address A. J. KYNETT, D.D., LL.D., 1026 Arch Street, Philadelphia, Pa.

PARSONAGES.—The readers of the *Manual* are reminded that we are prepared to furnish plans for parsonages or other dwellings, costing from $600 to $3,000, carefully planned for convenience, providing for closets, pastor's study, etc. Those who have used them find the result very satisfactory.

The temptation to build cheap parsonages without plans is quite strong, especially in the South and West. It is always good economy to procure plans even for inexpensive dwellings before commencing to build. Our architect has the thanks of many a preacher's wife for the convenience and economy of space found in the little parsonages built according to his plans. Any person may procure them on terms stated in our catalogue.

OUR CATALOGUE will be sent without charge to any person desiring to build church or dwelling. Those wishing simply to see what we have should send twenty-five cents to pay cost of printing and mailing. Address A. J. KYNETT, D.D., LL.D., 1026 Arch Street, Philadelphia, Pa.

THE PAPER IMITATION OF STAINED GLASS continues to be ordered and used in all parts of the country, and testimonials of satisfaction with the results, *where directions are carefully observed and followed*, are constantly received. Among others, Rev. J. G. Gammons, of Westport Point, Mass., says: "The paper which was put on the Church at Westport Point, Mass., five years ago gives splendid satisfaction." For advertisement see previous numbers of the MANUAL. For additional information, descriptive circular, etc., address BENJAMIN D. PRICE & CO., 1026 Arch Street, Philadelphia, Pa.

IT PAYS TO GET OUR PLANS.—Rev. H. J. Crall writes from Alosta, Los Angeles County, California, under date of November 15, 1886: "I have the pleasure to inform you that our

new church edifice, built after your plan No. 28, size 30x50, was dedicated yesterday *free of debt.*

"The cost of the building (seated with chairs, and the folding-doors omitted for the present), together with the furnishings, footed up near $2,100

"The chairman of our building committee, Mr. George D. Whitcomb, gave special attention to the furnishing, that the interior might harmonize with the beautiful exterior.

"You may judge somewhat of his success by the verdict of our Presiding Elder, Rev. R. W. C. Farnsworth, who exclaimed as he stood admiring the effect, 'There is nothing like it in this region. It is the most beautiful small church in Southern California,' etc.

"These remarks harmonized with the general verdict. I have not heard a single adverse criticism.

"We needed to make up about $700 on day of dedication. This was done in a very short time, together with $30 for the insurance, and a plate collection of $20 for the pastor.

"The congregation seemed surprised and delighted with the beautiful structure, and it caused them to respond most promptly, cheerfully, and liberally, men with no property and no certain income paying as high as $25 and $50.

"One year ago this was considered one of the most discouraging fields in the Conference; now it is one of the most promising small appointments. The Church Extension Society, with its gift of $250, has aided in making it such, and we are profoundly grateful.

"You can always expect this charge to pay *at least* its full apportionment to the cause of Church Extension."

Our Church Extension Song Service is a great help wherever used according to the design. At Creston, Iowa, Des Moines Conference, the pastor, Rev. W. H. H. Rees, used it, explained the map, preached a stirring sermon, and raised $100. If that entire Conference had done as well in proportion to the number of members, we should have received last year $8,000 instead of $911, and four times as much as the General Committee asks for this year. This is but one of many similar proofs of what can be done.

Brethren, get the song service (cost $2 per hundred), preach on Church Extension, and let us have a grand advance along the whole line. The new edition contains the map for 1886, showing the location of the 511 churches aided during the year.

Our Board of Church Extension is the *hand* of the Church reached out every-where for the help of the weak in time of need. It is active and effective in proportion as all the members and muscles of the strong body are brought into play. As the thumb and fingers of the hand are adjusted for *grip*, so are pastors and people for the needful activity. If the thumb be paralyzed, or the fingers frozen, the hand is useless. Let the hand be healthful and warm with fresh blood from the heart to the finger tips; let thumb and fingers be strong and supple with proper activity, and as the body bends to its work every nerve will thrill with delight, and the weak in distant fields will bless the hand that brings them deliverance.

CHURCH EXTENSION AND THE MILLION FOR MISSIONS.

Senator Warner Miller, of New York, recently sent Chaplain McCabe his check for $100 to help up to the million line, and wrote him expressing his earnest regrets for the shattered health of the Chaplain in his great work, and said:

This effort of yours for the missionary cause is heroic, but do you know I am inclined to think that the great work of Church Extension and Church building was more important and more valuable? The great cause of human progress and the greatest test of the divine origin of our religion are to be worked out first in our own country. Soon we are to number a hundred millions. Already the various interests of our people are leading to contests and confusion in many languages. In my judgment, our institutions can only be preserved by universal education and the Church, and of these I consider the Church and its work the more important. We should never rest until we have a church in every community of this whole country. The value of your labors in building or helping to build one church each day of the year can never be estimated by our people. When our own country is fully Christianized you will have no trouble to raise two millions annually for missions.

Bethany Independent Methodist Church, Baltimore. —Rev. L. A. Thirlkeld, pastor, sends us $50, Church Extension collection. This is a proper expression of *independence*, and a

good example for many *Methodist Episcopal* churches to follow. When this church asked that Brother Thirlkeld, a member of the Baltimore Conference, should become its pastor, it was mutually agreed that the benevolent collections of the Methodist Episcopal Church should be taken. And why not? Is there any better way of well-doing? But why should any Methodist Episcopal church refuse a hearing to any of our benevolent causes, or trustees stand between the cause and the people? Such action is ungenerous and un-Methodistic. Brother Thirlkeld did right in so stipulating, and *Bethany* Church did wisely and generously in its part of the contract.

CHURCH EXTENSION ANNIVERSARY.

The twenty-first Anniversary of the Board of Church Extension was held in Green Street Church, Philadelphia, Thursday evening, November 11. Bishop Bowman presided, and addresses were delivered by Rev. H. K. Hines, editor of the *Pacific Christian Advocate*, Portland, Oregon; Rev. P. A. H. Franklin, of our Swede mission in Salt Lake City, Utah, and Bishop C. H. Fowler, D.D., LL.D., of San Francisco, Cal. The Church Extension service of Scripture reading and song was used. The report of the Corresponding Secretary and Treasurer was read by Dr. A. J. Kynett. The exercises were more than usually interesting, and the anniversary was regarded as one of the best in the history of Church Extension.

Rev. H. K. Hines gave a brief account of Church Extension beyond the Rocky Mountains. Thirty-three years ago, under appointment by Bishop Waugh, he had crossed the plains. Our population had then just begun its sweep westward, and to him in part had been committed the work of Methodism in caring for the souls of the people. Five weary months of travel, from Kansas City to within one hundred miles of Portland—a distance of two thousand miles—without seeing a single house, or sleeping under a roof, and then they struck their tent for the last time on the banks of the Columbia. The plains of Kansas, Nebraska, Minnesota, Dakota, and all westward, were the home of Indian tribes and herds of buffalo. In all the country now covered by the State of Oregon and

the Territories of Washington and Idaho, there were then but three churches—small temporary structures, only one of which still stands ; a little frame structure in Oregon City, the first Protestant church ever built between Behring Straits and the Isthmus of Panama. Then he began the practical work of Church Extension. The great problem they had to solve was how to build churches without money. Any body could build a church with plenty of money, but the people there were without it. But they must have churches and school-houses, or lapse into barbarism. To secure them under such circumstances required a great deal of ingenuity, and a great deal of hard work. The organization of our Church Extension work was a great event to people living under such conditions. He had seen the work of this Society in that far-away land. Within the last five or six years he had assisted in the dedication of about forty churches built with the aid of this Board. The people had not gotten beyond the necessity for ingenuity and hard work, but the most difficult problems were solved by the few hundred dollars which this Board had been sending them during these few years of its history.

He gave several interesting examples illustrating the hard work and self-sacrifice of men and women in building and furnishing churches even with the aid which the Board had been able to furnish. One lady, who had worked and saved to get a new carpet for her parlor, when the church was completed was brought face to face with the question whether her parlor or the altar of the new church should have the carpet. She patched the old carpet for herself, and with the new one covered the pulpit platform and the altar of the house of God. When I see the wealth of these eastern cities, and the luxury of your homes and churches here, I covet something more for these poor, self-sacrificing people of the Pacific slope, and pray that a double baptism—a baptism of more liberal giving, and of entire consecration to God and his great work—may come upon us all.

Rev. P. A. H. Franklin said that he was engaged in missionary labor among the Scandinavians of Utah, and especially of Salt Lake City. There are in the territory about forty thousand of this class of people who had been induced to come

to Utah by Mormon elders, who had set before them in glowing colors this land of the Latter Day Saints of the Church of Jesus Christ. Nothing was said over there of polygamy, or of the Mormon Bible. The loathsome things of Mormonism were all concealed. They talked only of our Bible, of the City of the Saints, of Utah as 'a land flowing with milk and honey." The disappointment of the more intelligent when they came to know the facts, and the disgust of the virtuous, can scarcely be imagined. They are accessible to the missionary who comes to them with the pure Gospel in their mother tongue. He had been at work among them for about four years, and with the help of the Church and of this Board they have now, as the result, ten or twelve Scandinavian churches. He had commenced one enterprise last fall without a cent. He had to work and sweat a great deal to get on with it, and then thought he would never do such a thing again; but help came from God and the Church, and the enterprise was completed. But no sooner was this off his hands than he was pushed into one of greater magnitude. Nearly four years ago they had built a little church on the eastern side of Salt Lake City, and opened service and organized a school of one hundred children, gathered out of Mormon families, with but one teacher. We have turned that over to our American brethren, and we must now have a large church in the center of the city, where it will always be needed. It will cost $10,000 to build it, and I am here to ask the Board of Church Extension for half that amount, and I believe we shall get it. *We must have it.* Some may think that we are not doing much good in Utah. If you had been living there fifteen or twenty years you would see the difference between then and now. The Christian churches have done a great deal in Utah. They have made it possible for the United States officers to enforce the laws against polygamy, so that at least one hundred of these criminals have been sent to prison. A few years ago this would have been impossible; no jury could have been found to convict. I believe that the only power under the heavens which can save Utah and avert a civil war is the Gospel of Jesus Christ. We must have churches and schools, and preachers and teachers, in order to

have Christian homes, and when the Church Extension collection shall be taken I want you to give four times as much as you ever did before.

BISHOP FOWLER said that it so happened that when our first mission was opened in Salt Lake City in 1870, in a loft over a livery-stable—the only place which could then be had—he was present, and offered the opening prayer. He had watched with great interest the development of Mormonism, and the growth of our Missionary and Church Extension work in Utah, and he might be pardoned for saying that, after all that had been done to save it, Utah was still nearer damnation than any other spot on earth. Nevertheless the progress made, and the unbreakable word of God, gave assurance that even here the Church of Christ would conquer. By the building of our churches the pure Gospel was rooting itself in the soil, and we were there to stay, and would stay to conquer. There was in his view an analogy between the Board of Church Extension in its relations to all forms of barbarism, and the Anglo-Saxons in their relations to the savage Indians. The Indian held the country when the Anglo-Saxon came, but had no right to retain it *as a mere vagrant and hunter;* and so, under laws which no power can resist, he was pushed back and back, out of this great State of Pennsylvania, where no Quaker blood was shed by his hand because treaty stipulations were kept, out of the territory around and beyond it, and on back, westward, before the march of civilization. The wigwam and the Indian village must give place to the substantial structure and the great city, the trail and the bark canoe to the railway and the locomotive and the floating palace. A man with a grip-sack counts but little in any community; a family in a boarding-house but little more. A family in a hired house counts a little more, for it is a little harder to get away. The man who owns the house which shelters his family weighs most in a community. If he has a plate-glass window facing on the street he will do what he can to keep down the mob. If he has intelligence and morality and public virtue, you can count on him in all matters of public concern. The man with the grip-sack may take the next train, and the family in the boarding-house may be gone to-morrow. A little girl being told by

her Sunday-school teacher to read a certain chapter in the Bible when she went home, replied, "We have no Bible, *we board.*" Even the family in the hired house may be gone next week. The man who owns his home is there to stay, and his friends know where to look for him.

The same law applies to churches, and so I appreciate this Board of Church Extension as the institution which helps our Church to root itself wherever our missionaries carry the Gospel in this country, whether in Utah, or Idaho, or California.

The Bishop gave many examples of the work of the Board in various places, showing how our heroic missionaries on the frontier were aided in their self-sacrificing work, and the Church permanently established, as it could not have been without such aid. He said that it was because a little money supplemented great sacrifice and devotion on the part of our preachers and people that small sums were made to accomplish such large results as the Board was able to show.

On Friday evening, November 12, a second anniversary meeting was held in Third Street Church, Camden, New Jersey. Notwithstanding a driving rain-storm, a good congregation assembled, and a meeting of great interest was held; Bishop Fowler presided, and Bishops Warren and Mallalieu, and Dr. W. A. Spencer delivered addresses.

On Sunday, November 14, sixteen churches in Philadelphia gave the day to Church Extension. The Bishops and members of the General Committee occupied the pulpits in the morning, and several platform meetings were held in the evening. These sixteen churches reported collections, on Monday morning, aggregating $8,885, being an increase for them over last year of $2,165, and only $881 below the entire collections for this cause of Philadelphia Conference last year. This is Philadelphia's response to the increase of $24,150 in the amount asked for the ensuing year. Spring Garden Street Church leads the van again with $2,600.

SYNOPSIS OF THE REPORT OF THE BOARD OF CHURCH EXTENSION

FOR THE YEAR ENDING OCTOBER 31, 1886.

The detailed report of the Treasurer, duly audited, and exhibiting separately the General Fund, available for all forms of work, and the Loan Fund, available only for loans, shows:

GENERAL FUND.		DR.
To Balance, November 1, 1885—		
In marketable securities	$38,741 63	
In cash	1,294 08	
		$40,035 71
To sundry receipts from—		
Conference collections	$99,445 91	
Miscellaneous sources, bequests, etc	18,017 91	
Interest on loans	23,007 91	
		$140,471 73
Giving for general purposes—donations, etc		$180,507 44

PER CONTRA.		
The Disbursements have been:		
By donations to Churches, etc	$119,576 10	
By Interest and Annuities	20,966 36	
		$140,542 46
Balance, October 31, 1886—		
In marketable securities	$30,606 96	
In cash	9,358 02	
		$39,964 98
		$180,507 44

LOAN FUND.		
To Balance, November 1, 1885:		
In marketable securities		$9,745 67
To sundry receipts from:		
Gifts, bequests, etc	$11,590 31	
Subject to life annuities	20,966 72	
Loans returned	53,455 76	
		$86,012 79
Giving for loans to churches		$95,758 46

PER CONTRA.	
By loans to churches, etc	$89,997 13
By balance in marketable securities	5,761 33
	$95,758 46

RECAPITULATION.

General and Loan Funds.		DR.
To Balance from last year		$49,781 38
To receipts on General Fund	$140,471 73	
To receipts on Loan Fund	86,012 79	
		226,484 52
Giving for use		**$276,265 90**

PER CONTRA.

By Disbursements:		
On General Fund, donations, etc.	$140,542 46	
On Loan Fund, loans to churches, etc.	89,997 13	
		$230,539 59
By balance in securities and cash		45,726 31
		$276,265 90

A comparison with last year shows:

Of receipts on General Fund, an increase of	$3,022 90
Of receipts on Loan Fund, an increase of	8,498 42
And so a total increase of	**$11,521 32**

A comparison of items in the Treasurer's detailed report shows:

Conference collections this year were	$99,445 91
Conference collections last year were	91,542 26
Giving an increase in collections of	**$7,903 65**

If we remember that last year our receipts from Conference collections declined $17,217 34, we see that, while the gain this year is cause for gratitude, we are still $9,323 69 below the high-water mark of 1883 and 1884; and yet our collections are more than $10,000 above any year previous to 1883.

The entire credit for General Fund exceeds any year except 1884, when the General Conference Anniversary brought up the aggregate receipts on General Fund.

Our Disbursements on General Fund exceed those of that year, and are the largest in the history of the Board.

The gain in collections has been the more gratifying because they represent increased attention to our cause on the part of the entire Church. While there are few or no large sums, the increase in the aggregate testifies to increased fidelity on the part of the pastors and increased sacrifice on the part of our members.

The amounts received on Loan Fund are not as large as in two or three years preceding; but the results of the Loan Fund have been more satisfactory than ever before, the Loans returned being the largest in the history of our work.

CHURCHES AIDED.

With amounts disbursed we have aided churches as follows:

By donations, without loans	319
By loans (including two parsonages)	45
By donations and loans	147
Total aided	511

Of these, 37 were churches, principally among the colored people in the South, that had received loans many years ago, which they have proved unable to pay in full, as agreed when the loans were obtained. Under Rules 10 and 11 of the General Committee, the amounts remaining unpaid have been charged up to their Conferences, thus duplicating to that extent the number of churches as they were counted when first aided.

Deducting these, the total number of churches aided from the beginning is 5,805.

There have been granted, on conditions not yet fulfilled, to 206 churches:

Donations of	$32,990	
Loans of	41,000	
A total of		$73,990

On fulfillment of the conditions by the churches this sum will be paid.

Besides these, there are applications on file, not yet considered, from 46 churches, asking:

Donations of	$9,456	
Loans of	8,630	
Total	$18,086	
Requiring in all the sum of		$92,076

The entire balance on hand, $45,726 31, and an additional sum of $46,349 69 is required to meet the demands already granted or formally applied for, not counting the sums in applications made by letter which have not yet been reduced to formal applications according to the rules of the Board and the Discipline of the Church.

SPECIAL GIFTS FOR FRONTIER CHURCHES.

This plan, inaugurated by Chaplain McCabe in 1879 as a temporary expedient, has still found favor with generous givers, and presents reasons for its continuance in the needs of destitute communities on the frontier who cannot otherwise be aided by us.

The number built during the four years ending November 1, 1883, was 182, or 41½ per annum; during the last three years, 147, or 49 per annum; or for the seven years to date, 329, or 47 per annum.

These 329 churches were worth when built $665,705, and cost the Board in donations, $82,500; one church in the South having received an additional $250 by the special direction of the donor. We thus have had an average gain of $8 for every dollar donated.

The rise of property in the towns where these churches are located has largely increased their value.

The plan contemplated originally the donation of $250 to each church, on condition of its raising at least $1,000 on the ground, so as to secure a church worth at least $1,250. The donations, with the single exception above noted, have followed the plan, but the results have far exceeded expectations, as the average value of churches built on this plan has been over $2,000.

It is but fair to say that, as contributing to this larger success, these churches were also aided by loans to the amount of $67,700.

These churches had, when built, a membership of 12,290, and 19,895 Sunday-school scholars. These numbers have, doubtless, been very greatly increased since then.

The remarkable success of this plan, and the increasing number of emergencies on the frontier which need this form of aid, demand the continuance of this part of our work, representing as it does one of the most useful methods of Church Extension.

If fifty generous friends of our Board would give us a subscription of $250 each for ten years, it is doubtful if we could even then meet half the pressing demands of the rapidly growing communities on the frontier. Any who may feel specially interested in the building of frontier churches under this plan will receive full detailed report on application to the Corresponding Secretary.

SPECIAL RELIEF.

The past year has been one of wide-spread calamities. The frequent tornadoes in the Western States and Territories, the earthquakes at Charleston and throughout the State of South Carolina, and the many minor disasters throughout our whole country, emphasize the suggestion of last year's report of the

need of an Emergency Fund for Special Relief. New difficulties arise each year, and new calamities befall struggling churches whose relief must be entirely outside the ordinary methods of the Board. The largest care and greatest foresight on the part of the General Committee and the Board cannot anticipate or provide for the sudden change of circumstances wrought by such calamities. Churches aided by the Board have been burned, and then after partial rebuilding destroyed by tornado. With two sets of debts and liabilities it would be impossible to recover from the double disaster without speedy relief. It would be equally impossible to wait for collections, or to meet prior obligations to us on account of loans or donations.

An emergency fund ought to be set apart for such class of cases, to be administered by the Board without regard to Conference lines. [In pursuance of this recommendation the General Committee has set apart $6,000 as an Emergency Fund for 1887.]

The Communication received by the General Committee last year from Mr. Thomas W. Price, which had already been received by the Board, was referred to a special committee by the Board and carefully examined. The report of the committee, which was unanimously adopted by the Board, shows that no just cause of criticism or complaint was found. The Board and its executive officers, from the beginning, have conducted its business strictly in accordance with the law of the Church. These results, with the report of the committee and action of the Board, have already been given to the public.

The growth of our country, on the frontier and in the South, calls for a very rapid increase in our Church Extension work. The incoming of half a million from foreign lands with every spring-time, the sweep of the whole nation westward, the increase of unchurched masses in all our cities, the multiplying appeals from our people in the South, call for double or triple the aid which our present income will allow.

The call for a "million for missions" ought to be accompanied by an appeal for "$250,000 for Church Extension during 1887."

The enlarged expenditures for home missionary work must be robbed of much of their value and usefulness if we fail to aid these self-sacrificing home missionaries to build churches in the fields where they labor.

The cry that comes from all parts of the field is accompanied by the warning of our past experience, that present neglect of pressing emergencies cannot be atoned for by any future liberality. The opportunities that now crowd upon us will soon be gone. Others will take the fields we have forfeited by our apathy. Many doors we might now enter will soon close against all evangelizing agencies. Shall we now know and meet our opportunity?

ACTION OF THE GENERAL COMMITTEE.

The General Committee of Church Extension (composed as provided in the Discipline, ¶312) met in Philadelphia on Thursday, November 11, 1886.

The following will show the amounts asked and the appropriations authorized among the Conferences severally for the year 1887; but as the disbursements must be made from the collections received, the actual sums authorized will vary from the figures given, under resolutions 1, 2, and 3, following the list of Conferences.

The presiding elders in each Conference, as a standing committee of the Conference Board on apportioning amounts asked of the Conferences (see Discipline, ¶308), are earnestly desired to confer together and apportion the amounts asked of the Conference among the several districts and pastoral charges for collection, and give early notice to each pastor and Quarterly Conference of the amounts so asked. We confidently believe that if this be done with due regard to "*the circumstances and ability*" of the several pastoral charges, as well as the number of members, and if each pastor will then, as the Discipline requires, preach on the subject, laying the facts before the people, all will respond fully to the support of this cause, and the amounts asked, or more, will be received.

The amounts asked and authorized for Church Extension for the fiscal year ending October 31, 1887, are as follows:

CONFERENCES.	Amount Asked.	Amount Authorized.
Alabama	$100	$1,000
Arizona Mission	100	1,200
Arkansas	200	1,500
Austin	200	750
Baltimore	4,500	1,500
Black Hills Mission	200	2,000
Blue Ridge	150	1,500
California	1,500	4,000
Central Alabama	100	1,500
Central German	5,000	5,000
Central Illinois	4,000	1,000
Central Missouri	200	1,500
Central New York	4,000	1,000
Central Ohio	2,200	2,200
Central Pennsylvania	4,000	1,200
Central Tennessee	100	1,000
Chicago German	5,000	5,000
Cincinnati	4,500	1,500
Colorado	1,000	2,000
Columbia River	400	1,000
Dakota	800	3,000
Delaware	400	2,000
Des Moines	2,000	2,000
Detroit	3,300	2,500
East German	4,500	4,500
East Maine	500	500
East Ohio	4,500	1,000
East Tennessee	100	1,500
Erie	3,500	1,000
Florida	100	1,000
Genesee	4,500	1,000
Georgia	100	1,000
Holston	800	4,000
Idaho	200	2,000
Illinois	4,000	500
Indiana	2,500	500
Iowa	2,200	1,000
Kansas	2,500	2,000
Kentucky	800	1,600
Lexington	300	1,000
Little Rock	150	1,500
Louisiana	500	2,500
Maine	800	400
Michigan	3,200	2,500
Minnesota	3,000	3,000
Mississippi	300	1,000
Missouri	1,500	1,500
Montana Mission	300	1,400
Nebraska	1,200	2,500
Nevada Mission	100	800
Newark	4,000	1,000
New England	3,500	2,000
New England Southern	2,500	1,200
New Hampshire	1,000	800
New Jersey	4,000	1,000

CONFERENCES.	Amount Asked.	Amount Authorized.
New Mexico Mission, English	100	1,000
New Mexico Mission, Spanish	50	800
New York	8,000	1,000
New York East	8,000	1,000
North Carolina	100	750
North Dakota	400	2,000
North German	2,500	2,500
North Indiana	2,500	500
Northern New York	3,000	1,500
North Nebraska	600	2,400
North Ohio	3,000	500
North-west German	2,000	2,000
North-west Indiana	3,000	500
North-west Iowa	1,100	2,200
North-west Kansas	800	2,000
North-west Swedish	600	1,500
Norwegian and Danish	500	1,000
Ohio	4,000	500
Oregon	500	1,200
Philadelphia	11,000	3,500
Pittsburg	3,500	1,000
Puget Sound	400	1,400
Rock River	5,600	1,250
Saint John's River	100	1,000
Saint Louis	2,000	2,500
Saint Louis German	4,000	4,000
Savannah	200	1,000
Southern California	750	2,000
South Carolina	400	1,500
Southern German	200	1,000
Southern Illinois	2,000	1,000
South-east Indiana	2,000	500
South Kansas	2,000	1,500
South-west Kansas	1,200	2,000
Tennessee	200	1,000
Texas	400	1,600
Troy	4,000	1,000
Upper Iowa	3,000	1,000
Utah Mission	150	8,500
Vermont	1,000	500
Virginia	250	1,000
Washington	600	1,300
West German	5,500	5,500
West Nebraska	350	2,500
West Texas	300	1,200
West Virginia	800	1,000
West Wisconsin	1,000	1,000
Wilmington	3,000	2,500
Wisconsin	2,400	1,150
Wyoming	4,000	1,000
Contingent Fund	....	5,000
Emergency Fund	....	6,000
Office Expenses	....	17,350
	$204,150	$204,150

The following resolutions, passed by the General Committee from time to time, are binding on all concerned. The first and second modify the amounts authorized for the Conferences severally, as the collections shall fall below the amounts asked:

Resolved, 1. That the Board be authorized to make appropriations within each Conference *in proportion to the response of the Conference by its collections to the call made upon it.*

2. That the amounts authorized to Conferences are to be furnished, as far as practicable, by *pro rata* division of the collections. The Board may supplement, as far as practicable, the balance of the appropriations authorized, by loans from the Loan Fund.

3. That maneys received in response to the appeal for a Special Fund of $100,000 for frontier churches be appropriated within the frontier Conferences and Missions, and administered by the Board without reference to the amounts authorized for the Conferences severally, and in accordance with the expressed wishes of the donors.

4. That no application for a donation from any church costing over $10,000 shall be entertained unless such church shall have consulted the Board of Church Extension before commencing to build.

5. That, except in the most extraordinary cases, no demand should be made upon the Board for aid in the older communities, nor for the payment of church debts, unless to avoid imminent and otherwise inevitable disaster in the loss of Church property.

6. That all *special* collections for the relief of particular churches should be taken separately from the general collection for Church Extension.

7. That the members of the several Conferences be earnestly requested to present the cause of Church Extension separately from all other causes.

AND now let the FULL AMOUNT asked of each Conference be taken. *It can be done.* How? Let each presiding elder confer with his associates and see that the amount asked of his Conference is *immediately* distributed for collection among the districts and pastoral charges, *as the Discipline provides.* Let each preacher secure our Song Service, or other helps, and preach on Church Extension. Tell the people what we are doing and ask them to help us. *It can be done!* IT CAN BE DONE!! DO IT!!!

FREEDMEN'S AID SOCIETY.

DIRECTORY.

CORPORATE NAME: "The Freedmen's Aid Society of the Methodist Episcopal Church."

OFFICE: Methodist Book Concern, 190 West Fourth Street, Cincinnati, Ohio.

WORK: The mental and moral elevation of Freedmen and others in the South.

Bequests of Money and Devises of Land: In giving money or devising lands by will or otherwise to the Society, let one of the following forms be used:

Form of Will in giving Money.

I give and bequeath to "The Freedmen's Aid Society of the Methodist Episcopal Church," a corporation under the laws of the State of Ohio, the sum of

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and the receipt of the Treasurer thereof shall be a sufficient discharge to my executors for the same.

Form of a Devise of Land to said Board.

I give and bequeath to "The Freedmen's Aid Society of the Methodist Episcopal Church," a corporation under the laws of Ohio, the following land and premises, that is to say:

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to have and to hold the same, with the appurtenances, to the said Board, its successors and assigns forever.

ANNUITIES: Many persons have money which they desire to appropriate to benevolent work, who need the income of it while they live. This Society will cheerfully receive such funds, and insure the payment of an annual income during the life of the donor, amounting to a legal interest. In this way an income is made sure during life, and at death the gift goes without diversion, as the donor desired.

A WORD TO PASTORS: Our pastors are earnestly requested to present the claims of this Society to persons in their congregations who may consult them, or to whom they may feel free to speak on the subject of disposing of their money or property for benevolent purposes.

REPORTS, TRACTS, Etc.: Any pastor or friend desiring reports, tracts, etc., giving information on the work of the Society, will be supplied free of cost on application to the office.

The Corresponding Secretary, *Rev. R. S. Rust, D.D.*, has charge of the correspondence and business of the Board of Managers. Communications should be addressed to him, at No. 190 West Fourth Street, Cincinnati, Ohio.

Assistant Corresponding Secretary, *Rev. J. C. Hartzell, D.D.* His address is No. 190 West Fourth Street, Cincinnati, Ohio.

Treasurer, *Rev. Earl Cranston, D.D.*, address, Methodist Book Concern, Cincinnati, O.

Assistant Treasurer, *J. M. Phillips, Esq.*, address, Methodist Book Concern, 805 Broadway, New York.

NINETEENTH ANNUAL REPORT.

THE board of managers of the Freedmen's Aid Society of the Methodist Episcopal Church submits a brief account of its operations during the nineteenth year of its existence. Each year is a milestone in the progress of this great movement for Christ and for humanity. This work holds in its grasp the elevation of millions of a long-neglected and oppressed people. In its true import it means their full restoration to the rights of manhood, their mental and moral equipment for the duties of Christian citizenship, their welfare and happiness here, and their eternal salvation.

The Society has taken no backward steps, nor has it ever sounded a retreat. From its organization to the present moment every step has been an onward one. Each anniversary has furnished occasion for thanksgiving for new interest awakened, for contributions increased, for larger work accomplished, and for grander victories achieved. It is not claimed that mistakes have never been made. Humanity is not infallible. Yet it is believed no serious blunders have marked our noble work. The objects sought by the Church in the organization and maintenance of the Society have been honestly carried out, with unswerving fidelity, and with untiring assiduity.

Broad and deep foundations for future prosperity have been firmly and conscientiously laid. A system of education, adapted to the wants of the people, has been organized. Judicious locations for institutions of learning have been selected. Attractive and commodious school buildings have been erected. Suitable courses of study have been arranged. Thoroughly qualified, devoted, enthusiastic instructors have been employed. Large numbers of youth, of both sexes, have been taught in our schools. Thousands of teachers have been trained, who have gone forth into all parts of the South in their beneficent calling. Ministers have been furnished for preaching Christ and saving the people. Physicians educated for the healing art are dispensing sanitary blessings among their suffering people. Mechanics have gone forth from our industrial schools prepared to gain respectability of position and to obtain an honest living. From the industrial homes of the Woman's Home Missionary Society connected with our schools young women

have gone forth to shed new light and comfort in the future homes of the people.

The foundations laid, what is now needed is the uprearing of the goodly structure. The educational appliances furnished, they should be at once diligently and effectively worked. Much more can now be accomplished in this way by a reasonable expenditure of means than at any former period. It is too obvious for doubt that money consecrated to this great educational movement, with its present thorough organization and efficient agencies, can accomplish vastly greater results now than it could have done at an earlier period.

The large outlay required for purchasing sites and for erecting suitable structures having been made, the Society can now devote its funds and its energies, in a larger measure, to the object contemplated—Christian education ; the due equipment of teachers, preachers, and physicians for their important callings. Through such means the people can be elevated and saved as they can be by no others within our reach.

Place in the treasury of the Society the $150,000 apportioned to the Conferences for the present year, and the work so fairly inaugurated shall be successfully prosecuted, and it shall achieve results which will thrill with joy the hearts of our friends in every part of our wide-spread connection.

Many considerations impress the urgency of this work. The colored people, in whose special behalf our earliest and most efficient service has been rendered, are rapidly increasing. With this rapid increase our opportunities and our obligations are augmented and emphasized. Illiteracy in the South grows with great rapidity, and far beyond any of our former efforts to counteract its growth ; that is to say, there are really more illiterate people in the South to-day than there ever were before. The increase of illiteracy in the South far exceeds the increase of all expenditure and effort in behalf of education in that section.

Our obligations to the colored race have by no means been discharged by what we have done in establishing and sustaining schools for their elevation. Mr. Lincoln's words on this subject are not forgotten. He said: "Fondly do we hope, fervently do we pray, that this mighty scourge of war may

speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondsman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, 'the judgments of the Lord are true and righteous altogether.'"

Rev. Dr. Reid, our Missionary Secretary, said: "It may seem to us that the bitter agonies through which we have just passed, and the burdens and perplexities of the present, have balanced the account. If the books of heaven are kept by double-entry, so that what is charged to us is credited to those we have wronged, the freedmen have yet an immense claim upon us that the Sovereign Ruler will enforce if we do not voluntarily pay it. Let us delay and the litigation will come, with God on the side of the freedmen, and we must lose the case with fearfully accumulated costs."

We have scarcely paid the interest on our great indebtedness, while the immense principal remains in full force against us. Philanthropy, Christianity, and sheer justice demand a full and speedy recognition and payment of the account.

The Year's Work.

We submit a brief report of what has been done by the Society the past year—the schools sustained, the buildings erected, the amount of money collected, and the purposes for which it has been expended.

SCHOOLS AMONG COLORED PEOPLE.

Chartered Institutions.

	No. of Teachers.	No. of Pupils.
Central Tennessee College, Nashville, Tenn	10	384
Clark University, Atlanta, Ga	8	306
Claflin University, Orangeburg, S. C	10	412
New Orleans University, New Orleans, La	7	192
Philander Smith College, Little Rock, Ark	5	223
Rust University, Holly Spring, Miss	6	200
Wiley University, Marshall, Texas	5	193

Medical College.

Meharry Medical College, Nashville, Tenn	8	49

Theological Schools.	No. of Teachers.	No. of Pupils.
Centenary Biblical Institute, Baltimore, Md.	8	Normal 240 Biblical 23
Gammon Theological School, Atlanta, Ga.	4	50
Baker Institute, Orangeburg, S. C.	1	20
Gilbert Haven School of Theology, New Orleans, La.	1	25
Theological Department, Nashville, Tenn.	1	30
Classes in Theology in nearly all our schools.		
Institutions not Chartered.		
Bennett Seminary, Greensboro, N. C.	4	107
Cookman University, Jacksonville, Fla.	8	283
Dadeville Seminary, Dadeville, Ala.	2	110
Forrest City School, Forrest City, Ark.	2	107
Gilbert Seminary, Winsted, La.	3	282
Haven Normal School, Waynesboro, Ga.	2	60
Huntsville Normal School, Huntsville, Ala.	4	220
Houston Seminary, Houston, Texas	2	100
La Grange Seminary, La Grange, Ga.	2	125
Meridian Academy, Meridian, Miss.	3	101
Morristown Seminary, Morristown, Tenn.	4	212
West Texas Conference Seminary, Austin, Texas.	1	33
West Tennessee Seminary, Mason, Tenn.	2	99
Total Institutions (27)	113	4,186

In these institutions the number of pupils taught during the year is classified as follows:

Biblical	290
Medical	80
Collegiate	130
Academic	490
Normal	1,710
Intermediate	890
Primary	596
Total	4,186

THE GAMMON SCHOOL OF THEOLOGY.

The words of the Rev. Dr. Atticus G. Haygood present most forcibly the important work of this growing Institution. In his recent "Opening Day" address before the students and faculty of the Gammon School of Theology, he said:

It is to be questioned whether any single institution under the care of the Methodist Episcopal Church holds a place of importance and responsibility equal to that which is possible to the Gammon School of Theology. To state the thought otherwise, the Methodist Episcopal Church could better afford to lose "Drew" than "Gammon." Looking at the matter in another light, it may be well questioned whether any single in-

stitution in the Southern States could not be better spared. These things I say not to please you, but to quicken your sense of responsibility; more, if I may to any extent stir the conscience of the great Church in whose name you are now fairly beginning to do the work of preparing colored men, called of God to preach the Gospel, to fulfill their ministry as it ought to be done.

Not many will accept my views of the comparative importance to the whole people of educational institutions. If they are unsound, they ought to be rejected; if they are grounded in facts, they will in due time become the views of those who seek to know the very truth. In the view presented, I mean no disrespect for any other institution. Comparing this with other schools that endeavor to prepare colored men for the work of the Christian ministry, it is not in the least implied that they are not good as to purpose and method and present results. But this school, so far as I am informed, holds a unique place as regards future possibilities. Would to God they were all as well off! Would to God there were scores of consecrated men and women as wise and generous as the good man whose name this school right worthily bears! Considering the exceptionally broad and strong financial foundation upon which this school will rest, and upon which it will, by the favor of God, be built from year to year and from generation to generation, I think I may say without exaggeration that Gammon School of Theology is, in many respects, the most important single experiment made by Protestantism in this country—so far as I know in any country—in the momentous matter of teaching and training colored preachers. Perhaps it would be safe to say that no other institution in these States has at this time such an opportunity to help or harm the cause for which it exists.

I doubt if the great Church that stands closest to it has any just comprehension of the importance of this enterprise. I am sure it has not gauged its magnitude. The Negro reveals many wonderful and hopeful qualities, as well as not a few that alarm and distress the best friends of these children of Providence. In seeking to better the religious life of our colored brethren we will gratefully employ all agencies that God gives us to use. In any nation religion is its controlling force. I say unhesitatingly, knowing the religious life of the Negro, that his religion is his strongest and best characteristic. All there is of hope for him in this country will rise or fall with the healthy development or the decay of his religion. Here comes in the importance of the work of Gammon School of Theology and similar institutions. No people can rise above their religion; no people's religion can rise above the doctrine practiced and lived by their ministry. If any man in the world needs to know his business it is the preacher of the Gospel. If any preacher most needs to know it, it is he whose ministry is to the most needy and ignorant of God's children. The Gospel must be lived as well as taught to be understood. Christ's life is the exposition of his doctrine.

If white men with all their advantages need theological schools, as they do, then colored men, with a thousand disadvantages, must have them.

Beginning three years ago with one professor and two students, the school opened this fall with a faculty of three regular professors and an attendance of forty theological students. Those who are expecting to attend after the Conferences soon to be held will make the attendance for the year over sixty. Nearly all of these are spending their entire time in strictly theological studies. Less than one third of them have any studies in the other departments of the university. More than two thirds of all the students in the School of Theology are graduates of colleges, or have spent several years in academies or colleges in their education preparatory to their present work.

Fourteen colleges and academies are thus represented, one in Mississippi with more representatives than Clark University. A number of students who were drawn hither by the theological school have been referred to the collegiate department for a more thorough training preparatory to their course in theology. In fact, the Gammon School of Theology has in many ways been a source of strength to Clark University.

Nine States are represented by candidates and ministers, and two thirds of the students come from without the State of Georgia. This theological school is thus calling to its halls the picked and trained men from the whole South ; men who are to be the leaders, and who are to largely determine the character, of our Church in the South.

The *course of study*, covering three years, is broad, practical, and thorough. Special lines of work are arranged for those who cannot take the full course.

In regard to the *methods of instruction* employed, Dr. Buckley has written as follows :

" Here we saw a system of instruction going on which cannot but make the candidates for the ministry intelligent, practical, and dignified men. It is difficult to express, without the appearance of extravagance, the satisfaction I felt with the methods and work here seen."

BISHOP WILEY AND THE COLOR QUESTION.

At the dedication of the Philander Smith College, in Little Rock, Ark., Bishop Wiley, at that time President of the

Freedmen's Aid Society, delivered an address, from which I send the following extracts:

The object of this gathering is to dedicate this beautiful building to Christian education. It has been projected and carried forward to completion by the Freedmen's Aid Society of the Methodist Episcopal Church. When our Church, at the close of the war, entered the South with her educational and evangelical agencies, she was immediately confronted with a very serious problem, the solution of which required the most careful and statesmanlike consideration. She found there the results of two hundred years of history. She found two distinct races, each having its own peculiar history. The one race had passed through an era of darkness and degradation under the influences of slavery. The other lived under the broadening influences of freedom. The one race had been developed, if we may call it development, under the narrowing and debasing influences of bondage. The other had grown up under all the elevating and improving influences of liberty. The white race had gained the education, the culture, the refinement, the wealth, the power, the influence of a great people; the others were the heirs of poverty, of ignorance, of degradation, and of all the disabilities incident to two centuries of bondage. These different influences produced two distinct and separate peoples; hence the great problem how to meet the necessities of these two races. The problem would at once have been solved could they have met and mingled on equal terms. This they could not or would not do. What, then, must be done? Both races imperatively needed the services of the Church, both in religion and education. The Church must meet and aid them both. If she cannot do this unitedly, she must do it separately. She brings with her salvation in the one hand, and education in the other, and her high and holy mission is to offer these to both races. You may ask, Why not continue them together in the same schools and churches? We simply answer, They will not unite together. You may ask, Why not compel them to unite together? Then we simply answer, We cannot. What then? Shall we abandon either race? Shall we let the white people go, and refuse to offer them the Gospel and the means of education? Shall we turn simply to the colored people, and say to the whites, Unless you unite with these we can bring you no help? That would be simply to leave the white man unsaved and untaught, and thus perpetuate the prejudices and enmities existing between the races.

The Church has simply accepted the circumstances as she finds them; with her best wisdom, and with her tenderest sympathies for all men, she is trying to meet the needs of all. The Methodist Episcopal Church surely needs no vindication of her sympathy and concern for the colored race. Through all her history she has protested against their wrongs; she has worked for their good, and when the great trial came she suffered her own great heart to break rather than be a party to the wrongs and oppressions of this race. When the war came that brought them freedom she took her full share in the contest. When the war was over her mother's heart

yearned again for her poor, suffering children. She at once came to meet you with all the fullness of the Gospel, and all the blessings of education. She built churches for you, she founded schools for you, she sent ministers to preach the Gospel to you, and teachers to educate your children. She has spent hundreds of thousands of dollars for you. Surely you can trust such a Church, that she will not be unjust, nor ungenerous, nor unwise in caring for any of your interests. The Freedmen's Aid Society, one of the loving agencies of this Church, for the first twelve years had confined nearly all its efforts in the South to the colored people, because it was believed they needed attention the most. The Church, since the war, has put into educational enterprises in the South more than a million of dollars. Hardly any of this has been given to the education of the white people, and yet the Church has more than a quarter of a million of white members there. She has determined to broaden her work, and minister also to the necessities of her white children; hence the last General Conference instructed the Society to enlarge its operations, and provide, as far as possible, for the education of both races; and the Society has entered earnestly upon this great work, and already the impulse of this new movement is felt in every part of the South, awakening the people, strengthening the faith and quickening the zeal of our faithful toilers in this field.

"LET AFRICA BE REDEEMED."

The North-western Christian Advocate is responsible for the following: "In a recent interview between Mr. Stanley and a newspaper correspondent the distinguished explorer said: 'I have been in Africa for seventeen years, and I have never met a man who would kill me if I folded my hands. What I wanted, and what I have been endeavoring to ask for the poor Africans, has been the good offices of Christians, ever since Livingstone taught me during those four months that I was with him. In 1871 I went to him as prejudiced as the biggest atheist in London. I was out there away from a worldly world. I saw this solitary old man there, and asked myself, "Why on earth does he stop here? Is he cracked, or what is it that inspires him?" Four months after we met I found myself listening to him and wondering at the old man carrying out all that was said in the Bible. Little by little his sympathy for others became contagious; mine was aroused; seeing his piety, his gentleness, his zeal, his earnestness, and how he went quietly about his business, I was converted by him, although he had not tried to do it. How sad that the good old man should have died so soon. How joyful he would have been if he could have seen what has since happened there.'" Yes, and still more joyful if he could see what is happening still, there and here. And who will prophesy what will come to pass in the next century in Africa through the work of Mr. Stanley and other African explorers, and the education of "American citizens of African descent?"

REPORT

OF THE

Board of Education of the Methodist Episcopal Church,

JANUARY, 1887.

RETROSPECT.

For a better understanding of the condition and prospects of the cause committed to the trust of this Board, it seems desirable to take a brief retrospect of the events of a few years recently past. At the annual meeting in November, 1880, its members were confronted by a series of facts far from encouraging. The receipts from all sources outside of the proceeds of invested funds had been for the year then closed less than $2,100, and the average of receipts for the five years preceding had been only $1,604 per year. In the year 1878 they had gone down as low as $563 50.

The observance of Children's Day was very limited in extent, and indifferent in its character. In some places the day was chiefly thought of as a species of holiday. In other places it was made wholly auxiliary to local interests. But throughout the connection generally it was only known, if known at all, as a practically dead letter of the Discipline of our Church.

A Problem.

In this state of things, the problem before the Board was whether to be content with letting its interests continue to decline, and thus at no distant day lapse out of public view, or by some decisive measures to assert its claims on the attention and support of the Church. The latter alternative was chosen as the only course consistent with the responsibilities placed upon the Board by the action of successive General Conferences. Yet it was foreseen that not a few serious difficulties were in the way of any great or immediate success. The cry of "too many collections" was already abroad in the Church. A

sharp and earnest competition on the part of what were generally considered greater benevolences was sure to be encountered. Besides, the experience of all preceding years seemed only too ominous of the impossibility of ever securing a cordial and general support of an agency so new and so unobtrusive as that the Board was appointed to represent. Nevertheless, it was resolved to try, though it was not till March, 1881, that efforts on any considerable scale could be undertaken.

Actual Progress.

Five and a half years have rolled around, and we are now permitted to review a very different condition of things. Children's Day has come to the front in a hundred Annual Conferences. It has also come to be celebrated with a constantly growing delight in every part of our land from the Atlantic to the Pacific. It has extended to our various mission fields around the world, and has been imitated on a wide scale by other Churches. In addition to the offerings it has secured for our treasury, it has developed capacities for good in various unexpected ways.

It has favorably stimulated every form of Sunday-school interest. It has called out summer congregations of unprecedented size. It has aroused hopes of a higher education among thousands of our youth, scattered in all parts of the country, and has already put the two millions of members of our Sunday-schools within a possible connection with our seminaries, colleges, and universities. It has thus become a certain means for recruiting the best of material for our future pulpits and mission fields. It has also become a beautiful occasion for the baptism of little children and the reception of those of proper age and character into full membership in the Church, while in some places it has also become an acknowledged means of grace in the conversion of the young.

Receipts.

The grand success of Children's Day, 1886, as reported from every direction, seemed to fairly authorize the hope of a considerable increase in the offerings to our treasury as compared with the preceding year. The actual returns do not sustain that hope. As now made up they show as follows:

From Children's Day and Chuurch collections in the United States	$34,997 20
From special donations	59 00
From legacies	1,090 25
From Children's Day collections in foreign countries	543 00
From repayment of students' loans	1,237 02
	$37,926 47

As compared with last year's receipts, this sum is less by $926 23. But as the expenses for printing and office work have been less than last year by $1,327 63, we have an actual gain of available assets of $401 40. In attempting to account for the slight diminution of our receipts this year as compared with those of last year, it is pleasing to reflect that it can neither be charged to an omission of suitable efforts on the part of the corresponding secretary, nor to the lack of an enthusiastic response on the part of the churches generally. It indeed seems anomalous that while Children's Day is everywhere increasing in popularity and in the area of its observance it should not also bring to our treasury a corresponding increase of funds.

That it has not done so this year may be accounted for by the one word *diversion*. The diversion to other objects, of funds that should of right have come to our treasury, has been accomplished in various ways, a few of which may be indicated.

The first is by the division of the Children's Day collection; resulting apparently from a misunderstanding of the rule of the General Conference which allows that where two collections are taken on this day, one in the public congregation and one in the children's service, *the gross sum* may be divided and one half applied to the Children's Fund, and one half to the Conference Society. The General Conference in making this provision evidently designed it to favor the Children's Fund, in the idea that public congregations would give more largely than their Sunday-schools. However this may prove, the Discipline neither provides for nor authorizes any division of the Children's Day collection proper, but only the joint proceeds of "all the contributions of the day," when, and only when, the public educational collection is also taken on Children's Day. But with some the practice has been to take a

collection only at the children's service, and then keep one half of that for home consumption! This not only diminishes the receipts of the Children's Fund, but becomes an apology for neglecting the public educational collection of the Church. It is a long-standing rule of the Discipline which makes it "the duty of the preacher in charge of a circuit or station to take one collection annually in each society in aid of the work of education," to be paid over to the Conference Educational Society when one exists.

In other instances the prestige and momentum of Children's Day have been utilized in securing from the children and their friends handsome collections, which, with a strange lack of scruple, have been appropriated to objects entirely outside of the Children's Educational Fund.

An instance was reported at a western Conference in which, $40 having been contributed in a Children's Day collection, the church or Sunday-school officers retained $35, only allowing $5 to be sent to this Board. Another was reported by letter in which the entire collection was retained by the Sunday-school superintendent, on the ground that his Sunday-school needed it more than did the Board of Education. In this case the pastor protested, and paid over an equal amount from his own pocket.

There have also been cases in which Conference resolutions, either by ambiguity or covert design, have tended to the diversion of funds belonging to us, while in still others the authority of presiding elders has been directly interposed to prevent Children's Day collections from being paid to this Board.

Besides, it is well known that the receipts which should come to us are more or less diminished every year through the lack of a special column for Children's Day collections in our official statistics. As but a single column is allotted for education in the official minutes of the Church, and as the Children's Day collection is for education, many pastors fail to discriminate properly between what should be paid to this Board and what to Conference societies. Although this matter has been often explained in our publications, and is becoming better understood from year to year, yet cases are

constantly occurring in which Children's Day collections are paid in as educational money, and fail to get to us. Such facts illustrate the great importance of inducing as many of the charges as possible to report directly to this office.

When all the above has been said, the fact is also not to be overlooked that the whole Church has, during the year just closed, been under extraordinary pressure to raise a million of dollars for missions. That pressure, though not designed to be antagonistic to our claims, nevertheless is known to have acted unfavorably upon them in many instances. How it should have done so may be inferred from the fact that all pastors are required to state in open Conference how much money they have raised for missions, while no such statement is required in reference to money raised for education.

Comparative Progress.

In all these circumstances, perhaps, the true sentiment for us to cherish is that of surprise that our collections have reached so goodly a figure as they actually have done at so early a stage of our active enterprise. The history of the past throws some light on this statement Our Missionary Society had been in operation a greater number of years than this Board has been before it received a larger collection than that of ours of last year. In fact, if a comparison be made between the aggregate contributions of the first fourteen years of several of our great societies, the following results will appear :

Missionary Society, $102,610 20; Sunday-school Union, $111,664 39; Tract Society, $104,653 50; Board of Education, $201,306 01.

Receipts of the last Six of the above Fourteen Years.

Missionary Society, $71,977 19; Sunday-school Union, $69,233 38; Tract Society, $60,558 94; Board of Education, $185,036 19.

If a comparison be made in our own receipts, the progressive increase will be shown in the fact that whereas the first eight years, 1873–80, brought us in $16,270 82, the last six years, namely, 1881–86, have brought us in $185,036 19, or more than ten times as much.

An Educational Awakening.

While, therefore, it appears that we have not overcome as fast as we might desire the various obstacles that beset and

embarrass new enterprises, it is only right to acknowledge appreciatively the great progress already made, and the substantial advantages attained in so short a time. Within a period of less than six years the Board of Education has risen from a position of scarcely more than theoretical existence to one of the first rank among the benevolent agencies of the Church. Its developed activity has had the effect of promoting on a large scale the primary object for which it was called into being; namely, the arousing of a general interest in the cause of higher Christian education. This has not only been done in the line of providing means to encourage it, but also by awakening individual desires and efforts to attain it.

Never before were there so many youths in our Sunday-schools aspiring to a thorough education, and never until recently had we a thoroughly organized system for rendering judicious aid to those who are at once needy and deserving. That system, moreover, as now developed, has within itself not only an adaptation to benefit students, and at the same time to enable our institutions of learning to realize more effectually the objects for which they were founded, but also to increase local interest in its own support wherever it aids a student.

General Appreciation.

In accordance with an instruction of the General Conference to make loans to none who have not been recommended by a Quarterly Conference, the Board now requires formal action of the home Quarterly Conference of each applicant affirming a personal acquaintance on the part of its members with the Christian character, the talents, the health, and the circumstances of the individual, and their judgment that he or she is a suitable person to receive aid from the Children's Fund of the Board of Education.

In this way the area of actual acquaintance with the objects and essential importance of the work of the Board is being constantly enlarged and more and more appreciated. It is little to say that in all this, and in other kindred ways not so easily explained, results have been attained in which the Church generally rejoices, and which the special friends of education prize as of inestimable value.

PROCEEDINGS OF THE ANNUAL MEETING.

The annual meeting of the trustees of the Board of Education of the Methodist Episcopal Church was held in New York on the 10th of November, 1886. It had been preceded by careful deliberation at a joint meeting of the Committees on Appropriation and Finance held the preceding day. At both these meetings anxious attention was given to the subject of disbursements during the current school-year. From a review of the great number of well-authenticated applications for educational aid from all quarters it was seen to be impossible to provide for all on the scale of liberality that had been maintained during the two previous years.

This state of things had, to some extent, been foreseen, and advance notice given of it in circulars containing the following words:

> It ought to be understood that while the officers of the Board are anxious to do their utmost to encourage worthy students, who make proper efforts to help themselves, they act under limitations which do not allow them to make positive promises as to loans in advance of the usual times of appropriation and remittance. Their action has to be governed by two important factors: 1. The amount contributed by the churches and Sunday-schools on the Children's Day preceding each school-year; 2. The number of properly recommended applicants for aid. For the past few years we have been able to maintain, in most cases, where so much was needed, the maximum loans of $50 a year to students in preparatory classes, and $100 a year to those in colleges and theological seminaries. But the number of applicants has of late increased so rapidly as to make it more than probable that hereafter either many will have to be refused, or that all will have to be curtailed in amount. While we use these facts to plead for liberality in the Children's Day collections, we would not wish to have them become elements of discouragement to any who are seeking an education, but who cannot secure the promise of all the help they would like.
>
> Even a little aid, or a prospect of aid at a later period, is far better than no provision of the kind we represent. The latter has only been in existence a few years. All who previously obtained an education had to do so by their own efforts, aided, perhaps, by friends. Consequently the same thing may be done again by persons who are sufficiently in earnest.

In view of all the circumstances, and to respond as liberally as was thought practicable to the applications on file, the Board resolved to appropriate $30,000 for loans to students,

and in addition all that may be collected on loan account. While, therefore, there is to be no retrogression in the amount of aid disbursed, it was made evident that a period had come beyond which applications cannot be so freely encouraged as they have hitherto been, unless, indeed, larger collections shall come in to meet the emergency.

Most of the other proceedings of the Board were of a routine character.

The following officers were elected, namely:

Bishop W. L. HARRIS, *President.* Hon. O. HOYT, *Treasurer.*
Rev. J. W. LINDSAY, *Recording Secretary.* Rev. D. P. KIDDER, *Corresponding Secretary.*

Committee on Appropriations.

Bishop ANDREWS, O. HOYT, Rev. J. W. LINDSAY, Rev. A. S. HUNT, The Corresponding Secretary and Treasurer, *ex officio.*

Finance Committee.

JOHN ELLIOT, JAMES LONG, O. HOYT.

Auditing Committee.

L. R. FISKE, JOHN ELLIOT, W. M. FRYSINGER.

SPECIAL PLEA FOR REPAYMENTS.

By the above action the Corresponding Secretary is authorized to add to the regular appropriation for loans all amounts that may be paid to him during the year on account of loans heretofore made to students. About $100,000 are now due on our loan account, and if $5,000 or $10,000 can be collected on that account we may yet have money enough to meet all urgent demands. Thus it may be seen that those who have heretofore been helped as students hold the balance of our power for helping all whose applications are not reached or not fully satisfied during the current year.

Will not all who are indebted to the Board now send in repayments as fast as possible without further notice?

THE METHODIST BOOK CONCERN.

NEW YORK HOUSE.

Instead of a formal article of our own, we insert the following letter, relating to books recently issued, which we have received from a correspondent:

MESSRS. PHILLIPS & HUNT:

Several of your late publications have fallen into my hands, and I have been impressed first with their fine mechanical appearance. Choice matter deserves to be well put up. As you open a book you naturally say, There is a good, honest page in good, clear type. Even good-looking people are improved in appearance by good dress. I first took up

Two Thousand Miles through the Heart of Mexico. By Rev. J. HENDRICKSON MCCARTY, D.D. 12mo. $1.

This valuable accession to works on travel is the result of the writer's personal observation during an extended tour through Mexico. It is a study from within of this old country and strange people, and is pervaded by a spirit of enthusiasm and sympathy for this favored yet unfortunate land that cannot fail to impress itself upon the reader. The author describes the beautiful scenery of the region, touches in a general way upon its romantic history, discusses the present social, moral, and political condition of the people, and devotes considerable attention to the physical aspects, industries, products, commercial interests, and prospects of the country. The book is written in an attractive, interesting style, and is well adapted to please the general reader.

Early Schools of Methodism. By A. W. CUMMINGS, D.D., LL.D. Crown 8vo. $2.

Dr. Cummings, in the compilation of this book, has done Methodism a good service, and supplied a real need of the Church. The volume contains valuable information, that has been accumulated with great care, concerning the early Methodist schools, and the heroic efforts of their founders, which is not elsewhere accessible to the general reader. Part First is devoted to the Kingswood School and the Asbury Schools. Following this are articles upon various later colleges and seminaries, by writers who have familiarized themselves with their history. Able papers upon the founding and growth of our theological seminaries are contributed by President Warren, Judge Grant Goodrich, and Dr. H. A. Buttz, and several of the recently established Southern schools are described. The book closes with a carefully prepared appendix by Dr. D. P. Kidder.

John Conscience, of Kingseal. By Rev. JOHN M. BAMFORD. Illustrated. 12mo. 80 cents.

Here we have a book which, in narrative form, deals practically and ably

with vital questions of the day. If capitalists all had the conscience of John Conscience we might hope for a speedy solution of the labor question. This man, the head of a large manufacturing establishment, carries the principles of his religion into his business. On the prospect of a strike he enlarged the firm, taking his workmen into partnership, and over and above their weekly wages promised them a percentage of his annual profits. And "Dividend Day," the narrative tells us, "proved to be between master and man a bond of prosperity and peace." Finding that skepticism was obtaining ascendency over his men, he established a debating club where perplexing questions could be discussed. Altogether John Conscience is a character that the Christian capitalist might study with profit; and young men, especially those of a skeptical turn of mind, would also do well to read this book.

How It all Came Round. By L. T. MEADE. Illustrated. 12mo. $1 00.

A fascinating story that after one begins he will not want to lay aside till he has reached the end, and found out for himself "how it all came round." And in the meantime he will receive an object-lesson on Christian trust, as well as one on the text, "The way of transgressors is hard." The characters are strongly drawn, and well sustained.

A Little Silver Trumpet. By the Author of *How It All Came Round.* 12mo. $1.

This is a touching delineation of life among the poor of London. Like *Oliver Twist*, it shows that environments or circumstances, however adverse to virtue, are not powerful enough to eradicate the seeds of goodness in a sincere, truthful nature, or to weaken a moral purpose; but that a good life, like a light at night, shines all the brighter for the darkness. As we follow little Johnnie Cleaver trudging over the streets of London trying to support his drunken father by imitating the songs of birds, we feel we are with a real hero, if he is in rags.

The Camp at Surf Bluff. Round Four of "Up-the-Ladder Club" Series. By EDWARD A. RAND. 12mo. $1 25.

The readers who are already acquainted with the boys of "Up-the-Ladder Club" in *The Knights of the White Shield* and *School in the Light-House*, and later as they advance to the round of business-life in *Yard-Stick and Scissors*," will be glad to meet five of them again on a summer's vacation as they camp out on Surf Bluff, in front of the mysterious "Ribbin."

The fact that the boys did not leave their religion at home, as is too frequently done by Church-members when they go on a pleasure-trip, gives rise to many of the situations of the story, and evinces how much good, as well as happiness, a well-spent vacation may bring. These boys were the means of changing the currents of several lives during their brief holiday.

Out of the Breakers. Round Five of "Up-the-Ladder-Club" Series. 12mo. $1 25.

In this, the last volume of the series, we again meet old members of Up-the-Ladder Club, now fairly launched out upon the sea of life and amid its duties and responsibilities. The situations are so natural, and the characters so faithfully sustained to the end, that it seems as if the author were giving us glimpses of real life. Mr. Rand is certainly an excellent story-writer for the young. We are not surprised that Charlie Macomber, with his well-defined purposes to which he tenaciously adheres, is a successful business man, or that Sidney Waters, without a direct aim, is a failure. And here the author has emphasized the significant fact that persistent effort along one line is an essential factor of success in life.

Left in the Wilderness. By MARY A. ROE. 12mo. $1.

A healthful story of pioneer life for boys that girls will enjoy reading. A family living in Philadelphia in 1803 decide to emigrate to Ohio. At that time this State was considered the far West, and most of its territory was a complete wilderness. The father goes to the new country first, taking with him his two sons, who are respectively twelve and fourteen years of age. The location they selected was fifteen miles from any white settlement. Here they made a clearing and built a cabin. Then the father reluctantly leaves the boys, while he returns to Philadelphia for the rest of the family. He expects to be gone a month, but is detained by illness, and the boys are left in the wilderness all winter. The thrilling story of their adventures, hardships, and heroism is well told, and the reader, while being entertained, receives considerable information concerning frontier life, and the haunts and habits of wild animals and birds.

Vagrant Verses. By Mrs. JOSEPHINE POLLARD. Gilt edges. Square 16mo. $1.

An attractive collection of over a hundred poems that are bright with gems of poetic thought. The volume is appropriately dedicated to the home circle, where its intrinsic value entitles it to a place. Charming pictures from every-day life, and helpful lessons drawn from ordinary objects, are here delicately set forth in verse by this gifted writer.

A certain religious fervor and depth of spirituality pervade many of the poems.

First Principles of Faith. By MARSHALL RANDLES. Crown 8vo. $1 50.

This is a thoroughly modern and masterly treatise upon the etiological aspects of Theism, and bears evidence of thoughtful study and a very complete knowledge on the part of the writer of the leading philosophic questions of the times. The argument is conducted with convincing candor and great discrimination. The author takes us at once into the realm of the metaphysical, proceeding on the ground that theism is essentially founded in reason. The various opposing theories to the doctrine of causality are ably refuted; following this the principal forms of theistic evi-

dence are discussed, when the effect of the advances of philosophy and science on the theistic argument is considered, and the disquisition reaches a climax in the exhibition of natural and revealed theology.

The work is a strong defense against the attacks constantly being made on the fundamental principles of faith in God. It sets forth the paramount claim of the Christian religion to the credence of the human intellect, and shows, on the other hand, the absurdity of the theories of necessity, chance, self-causation, and infinite series, and that to believe them requires an amount of credulity far surpassing that demanded by theism. The author proves conclusively that none of these hypotheses bring us any nearer an explanation of the world's origin. He says, "The impossibility of accounting for the existence, attributes, and precedure of the primordial atoms without God is as fatal to atheism as the impossibility of accounting for the complex and highly organized universe of the present time."

Matter, Life, and Mind. Their Essence, Phenomena, and Relations, examined with Reference to the Nature of Man and the Problem of His Destiny. By H. H. MOORE, D.D. 12mo. $1 50.

This work is a cogent presentation of facts and arguments in proof of the independent and substantive reality of matter, life, and mind. The subjects herein discussed are of present vital importance, and are handled with a vigor and forcefulness of style and an originality of method and suggestion that entitle the author to no mean place among the apologetic writers of the day. He clearly shows that the simultaneous and diverse actions of mind and body cannot be explained, or even conceived on the hypothesis that they constitute a unit of substance, but that life or vitality is a substantive entity, independent, distinct, and primary; that this is provable by all the phenomena and manifestations by which we cognize matter as a substantive entity. The arguments on this point are especially strong. Mind is also shown to be a distinct substance, and that it is not resolvable into life or vitality. This position is fortified by citations from leading scientists, and even from those holding pronounced materialistic views.

After traversing the entire field of positive philosophy, Dr. Moore calmly tests the materialistic hypotheses at the crucial point, showing their fallacies and the entire lack of facts to support them. He says that all the known facts of physics have been ascertained, not by reasoning and logic, but by repeated tests and trials, and that all questions relating to the endowments of matter must be settled by experiment; but that the materialist has never been able to demonstrate by experiment that life, however rudimentary, has been the outcome of matter, or to detect in all the inorganic matter of the universe the slightest trace of mental or vital activity; therefore all arguments in support of the materialistic theory are valueless.

Regarding the strength of the new philosophy to be owing largely to the supposed tangible realities of matter as distinguished from the fact that life and mind elude our observation, he endeavors to make clear the individuality of the mind, and that it must be identified in its own true character. He affirms that we know as little of an atom of matter as

we do of mind, and that therefore matter is really not in the field of observation, for the properties and forces exhibited by the aggregation of the atoms are all we know of it. The essence of matter is as unknown and inscrutable as the essence of life or mind.

Altogether this work is a strong showing of the absurdities of materialism. The fact that the most formidable attacks on the citadel of truth in this generation are from the direction of materialism, and that its champions through the press and on the platform have been brought into closer contact with the masses than ever before, makes especially welcome such solid and valuable contributions to philosophic literature as the two last-mentioned works.

Sketches from English History. Selected and edited by A. M. WHEELER. With Maps. Crown 8vo. $1 25.

This is a series of narratives, by various historians, of prominent events in English history. They have been selected and arranged with great care, and together form a valuable and sufficiently full symposium on the subject.—*Pittsburg Christian Advocate.*

Walks and Talks in the Geological Field. By ALEXANDER WINCHELL, LL.D., Professor of Geology and Palæontology in the University of Michigan. 12mo, 329 pp. Cloth, $1.

This is the best book and the cheapest new book by an American author of great repute that we have seen in many a day. It contains three hundred and twenty-nine 12mo pages, neatly bound in cloth, and sells for one dollar. The price can be accounted for only from the fact that the book is in the C. L. S. C. course of study, which insures a large sale from the outset. The volume is divided into three parts: 1. Facts; or, The Record Given us to Read; 2. Historical Glimpses; or, Story of the World set in order; 3. Retrospect; or, How the Story of the World Impresses Us. Part First is subdivided into thirty-five chapters, beginning with the simplest possible lessons in geology, and conducting the reader on from fact to fact until he arrives among the fossils and finds himself speculating on the origin and history of Silurian deposits, Cambrian fossils and the Eozoic animal. In Part Second are fourteen chapters, opening with a view of gathering world-stuff and whirling fire-mists, and closing with the advent of man on the surface which has been gradually formed for him. Part Third contains five chapters, and is chiefly retrospective on the age of the world, the question of method in creation, the human factor in the world's vicissitudes, mind in matter, and the unity of nature. We like the book because it is simple while being profound. It awakens interest by its opening sentences, and holds the attention until its close. It is (to us) more fascinating than any novel, and packed full of valuable instruction which every body should receive. It is scientific in the most progressive sense, yet devout and orthodox withal. It is just such a volume as people young and old ought to study, and will study if they once begin to examine it. We predict for it an immense sale.—*Michigan Christian Advocate.*

Introduction to the Study of the Holy Scriptures. By HENRY M. HARMAN, D.D., Professor of Greek and Hebrew in Dickinson College. 8vo, pp. 798. $4.

From the Andover Review.

There are great difficulties in the way of an ideal introduction to the Bible. Cost, bulk, pedantry, superficialness, radicalism, may mar a guide otherwise excellent. Professor Harman has shunned these quicksands. He has combined many of the positive essentials which a reader looks for in a work on this subject.

His book is marked by lucid statement, ample learning, sober criticism, and masculine force. The plan is well ordered. The spirit is one of modesty and candor, coupled with decision. If the author has reverence for the divine, he has also reverence for the human element in Holy Writ.

It requires courage to ascribe the Pentateuch to Moses in the teeth of Graf, Kuenen, and Wellhausen. Professor Harman has this merit. Having examined the new critical theories, and "studied nearly the whole Hebrew Bible with special reference to them," he tells us, "it seems to me perfectly clear that the entire Pentateuch is older than any other part of the Old Testament." He argues stoutly for the probability that Moses, as legislator, would have written his laws, and also the annals of the Hebrew people. He presents convincingly the claim of the Pentateuch to have been composed by Moses, and arrays boldly the internal evidence of Deuteronomy itself to its Mosaic authorship. According to his terse but telling logic, the theory that the early legislation of the Pentateuch consisted of only Exodus xxi–xxiii is false. The twenty chapters discussing the Pentateuch criticism are the freshest and strongest in the book. It is unfortunate that the chapter purporting to give the testimony of Christ to the point at issue should be so brief and unsatisfactory.

Professor Harman has utilized the results of Egyptology with skill in treating of Genesis. When he comes to the Book of Daniel, he wields Assyriology with like effect. The Greek names for musical instruments are thought by many to relegate this prophet to a date subsequent to Alexander the Great. But "long before the Greeks began to write history they had, as friends and foes, come into manifold contact with the empire of the Assyrians. The battle and victory of Sennacherib, in the eighth century B. C., over a Greek army which had penetrated into Cilicia, is fully attested by a relation out of the Babylonian history of Berosus. On the other hand, the extensive commerce of Greek colonies must not unfrequently have led Greek merchants into Assyrian territory." The quotation is apt. He follows it with a query: "Why should two or three Greek words in Daniel, the names of musical instruments, which would travel with the instruments themselves, be thought to indicate that the book was written long after the Babylonian captivity?" One echoes the author's "Why."

The Introduction to the New Testament is less full than to the Old. Perhaps it is less valuable. What can be said about Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessa-

lonians, in thirty pages? Such meagerness is tantalizing. We may single out for praise two chapters elsewhere. The first is on the "Diffusion of the Greek Language in the Roman Empire at the Christian Epoch." The second is on the "Evidence of the Genuineness of the Gospels from their Superscriptions." Both are piquant and instructive. The author meets well the objections of Baur and Hilgenfeld to the genuineness of the Pastoral Epistles. The Apocalypse, contrary to Luther, Neander, Lücke, and Bleek, but with Eichhorn, Stuart, Lange, Gieseler, and Luthardt, he ascribes to the apostle John.

Professor Harman's book is the first volume of a Biblical and Theological Library. Though edited by Methodist divines, and conformed to Methodist standards, it deserves recognition among the laity and the clergy of the Church universal. JOHN PHELPS TAYLOR.

Dorothy Delafield. By MARY HARRIOTT NORRIS. 12mo. $1 50.

This book will not fail to awaken interest, both from the story which it tells, and the insight into character which it discloses. The scene is laid in a New Jersey village, just before "the war," a village controlled by a large iron company, so that some phases of the live questions of labor and monopoly are exhibited. While all aspects of village life are touched upon, the side most prominently presented is that of the little Methodist church, its people and its pastor. The picture is just such as George Eliot could have drawn if she had possessed the fine flavor of a Christian experience. Dorothy Delafield, the heroine, shows us a girl growing up to womanhood of a fine type. She combines the nobility, spirituality, and unselfishness of her father with the aspiration, even the ambition, of her mother. The struggles of her intelligent nature after the spiritual life, and her conversion, are graphically portrayed. In the development of her character she stands contrasted with her friend, the willful and wayward Ellice Pettibone, whose prosperity ends in misfortune as the result of her own folly. Dorothy seeks a career as a lecturer, a writer, and a journalist, and finds success, but with it unrest in her work. There is a fascinating old heathen, Dr. Withers, who proves, after all, to have some genuine Christianity in his composition, and through him we are treated to a genuine sensation in the hiding of some runaway slaves. The book embodies the four great elements of a successful story—a good plan, interesting incidents, individuality of character, and a distinct moral purpose.

Out of the Breakers. By EDWARD A. RAND. No. five of "Up the Ladder Series." $1 25.

This is an excellent series for boys, especially such as are thrown upon their own resources for advancement in the world. The present volume finds our young friends budding into manhood, and assuming its obligations with honor, or sinking into insignificance or failure—just as their principles have been honorable or otherwise, and their lives have been regulated accordingly.—*Christian Guardian.*

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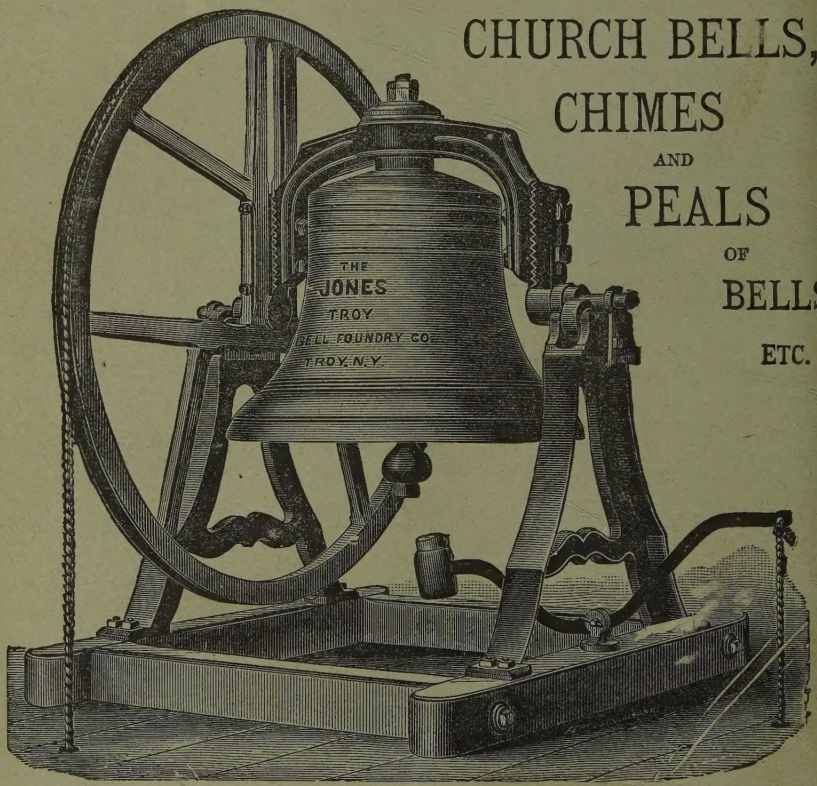

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